

GOPABANDHU SPECIAL ISSUE

ORISSA REVIEW



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IN THIS ISSUE

Gopabandhu—Jewel with eternal Radiance.	1
Madhusudan and Pandit Gopabandhu	5
Pure Gold	.. 15
Gopabandhu—in the eyes of Mr. Das	.. 19
Gopabandhu, the—Gem of Utkal	.. 21
The dawn of the neo-era and the developing Harijan and Tribal Communities.	25
A leaf from the cultural heritage of Orissa.	29
A New approach to urban planning	.. 31
Tribalism to humanitarianism	.. 35
Legal aid to the poor	.. 41
The wheel in the muddy rut	.. 47
Emergency: A boon to industrial development in Orissa.	53
More water for our farmers	57
New frontiers in the field of education	61
Orissa's bid for rapid improvement in the socio-economic conditions of our Tribals and backward people.	65
Curricular and developmental dimensions of the National Service Scheme.	69



Born on
October 9, 1877

Died on
June 17, 1928



"The Second half of the 19th Century gave birth to outstanding men and women in various parts of the country. Their brilliance, social reforms, education, law and literature are astonishing. Shri Gopabandhu Das was one such nation builder."

Indira Gandhi

Prime Minister



The age-long hopes, yearnings and prayers of the people of Orissa were fulfilled with the advent of Utkalmani Gopabandhu. He was the builder of modern Orissa and was the source of inspiration and ideals for her people. He dedicated himself completely for the country to that extent that he had to lose his only son in his bid to redress the sufferings of others.

He wanted a society free from poverty and ignorance where man could live with self-respect and would be able to develop his own consciousness. He vowed and worked throughout his life to achieve this objective. His dream has not yet been realised. Let us all do our best to fulfill the objectives set by him. Unless we get rid of all sorts of meanness, deceitfulness and egoism, we will not be able to tread the path shown to us by Pandit Gopabandhu. We may fail to further the social progress even by an inch.

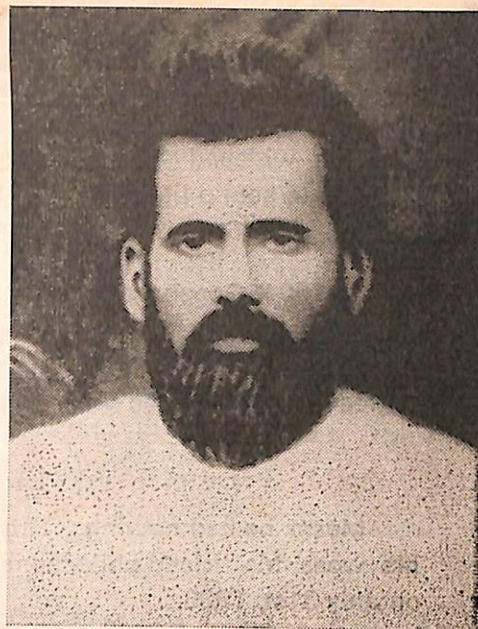
He departed too early and left for the entire nation an obligation to fulfill his ideals. Let us remember him by shouldering the sacred responsibilities entrusted to us by him. Otherwise, we would be doing a great injustice to this saintly leader.

Today, on the occasion of his birth centenary celebration, let me on behalf of the entire nation, pay homage to the great soul.

SHRIMATI NANDINI SATPATHY
Chief Minister, Orissa

GOPABANDHU

JEWEL WITH ETERNAL RADIANCE



A visitor to Lord Jagannath pays little attention to explore the facts that lie behind the statue of Utkalmani Pandit Gopabandhu Das.

Standing close to the temple, it resembles much of a priest who invites the visitors not to make devotional offerings at the feet of the Holy Lord-alone but to go into the hearts of the hungry fellow-gods (Daridra-narayanas) so as to help them, if not to ease with plenty, at least to keep up their existence on the earth. To this effect Gopabandhu strove all through his life.

Born in Suando, a village eight miles away from Puri town, Pandit Gopabandhu saw the light of the day on the 9th October, 1877. Early in his childhood he left his village to have schooling in the Puri Zilla School.

The ethical, religious, scholastic, journalistic, patriotic or the literary ideals which the Pandit cherished all along his life had their origins in his heart mainly during his school days.

EARLY LIFE

Late Ramachandra Das, the then Mukhtar of Puri who provided shelter for Gopabandhu in his own house, had been keen in his efforts for the idealistic make-up of the boy. Constantly he insisted on the values of social service and noble sacrifice for the sake of mankind.

This inspired the young Gopabandhu as well as his friends and followers like Pandit Basudev Rathi and Mr. Jagabandhu Singha who had been very active from their very tender age to fight against oppression, autocracy, injustice and inhuman dealings either of the foreigners or of their own countrymen.

Mr. Das was not only a guide for these youngmen—to them he had been a friend too. He was the subscriber of the then leading Bengali and Oriya periodicals. And the young group which met in his house every evening could naturally grow critical of the political and literary bearings of the age.

This widened the scope for Gopabandhu to develop independent thinking and in later life to set up literary club, Satyabadi Adarsha Bana Vidyalaya and to bring out a weekly, The Samaj.

By 1904, Gopabandhu had the honour of being a graduate, only when 16 others could qualify for the same from the entire province. But unlike others, he had the singular glory of abstaining from Government service and to take up after obtaining a law degree in 1906, service of his fellowman as his sole aim.

IDEAL TEACHER

Means he had nothing. Nor he had any mercenary patroniser. And to the worst of his woes his 'friend philosopher and guide' the great Mukhtar Ramachandra Das expired on July 31st. 1906.

Beset with the dark hours of his life, yet rocked in confidence, Gopabandhu could think—like Tagore defining the role of a teacher as a luminary candle en-kindling the flameless ones—of joining as a teacher with a view to shape the young minds to rise to the occasion of the country.

At the entrance of Kailas Chandra High School, Nilgiri, one can see today his half length statue which reminds of his service there.

But he left that school after some months of his service as the head of the institution. The scheme of education which he had in his mind came into existence at Sakhigopal on the establishment of Satyabadi High School in 1909.

Modelled almost like a Gandhian basic school, this institution could inspire not only a set of scholars or historians to take an ideal turn life, but an Oriya literary movement like Satyabadi Yuga with Pandit Nilakantha Das, Godavarish Misra and Godavarish Mohapatra as its distinguished contributors had its inception too., first here under the influence of Gopabandhu.

LAW PRACTICE

However the death of Rama Chandra Das was a great loss to Gopabandhu who now tried at the legal profession. Obviously, his success as a lawyer was slow. But he never aspired for money or any recognition in the bar.

Under the prevalent British rule Orissa was linked with Bengal and Bihar for the smooth running of administration. Due to the negligence of the foreign rulers she had to mourn under the pangs of sorrows like flood and famine.

Late Madhusudan Das, the then eminent Oriya Barrister, was striving to smeliorate the fate of the Oriyas. Gopabandhu, during his legal practice, came in touch with Madhusudan, by then a fairly elder man. In spite of the differences of opinion both the leaders did their best to bring round a speedy development to Orissa

HUMANITY

However, the facts that vindicated the immortal work of Gopabandhu, owe much to his profound humanity.

Famine and flood being two diabolic curses on mankind, had their coordinated calamities in 1918 and 1919, aside several parts of Orissa mostly in the Puri district. The Satyabadi School which was in a flourishing stage by this time had a significant role in serving the poor and the destitutes.

Accompanied by the teaching staff and the students of the institution, Gopabandhu rushed to the affected areas with some bags of rice contributed by the benevolent classes. Gandhiji had also sent at this critical hour one of his ardent disciples, Thakkar Bappa to rescue people from the grip of disaster.

He, also wrote some prose pieces which are appreciated even now.

The poems of Gopabandhu are worthy as the man himself. In many of his poems there are allusions to the glorious past of the nation or to the race to which he belonged.

The web of his art is spun on the loom of tradition, a tradition which had been evolved and enriched right from the day of Valmiki or Vyasa down to Rabindranath. A line like this 'There's nothing ugly in His temple of Love' ('Byathita Pranar Antima - Ashru' The last tears of a mourner) bears much affinity to the said tradition. No doubt, this Pandit had the talent in him. But his course of action was more fitting to result in a Utkalmani than anything else.

NATIONAL ASPECT

Whether history influences the make-up of a great man or the latter moulds the course of history in some new direction that is a long-standing controversy.

Gopabandhu, being sincere to the cultural tradition of his country, strove all through his life to raise the mundane as well as the spiritual status of his countrymen.

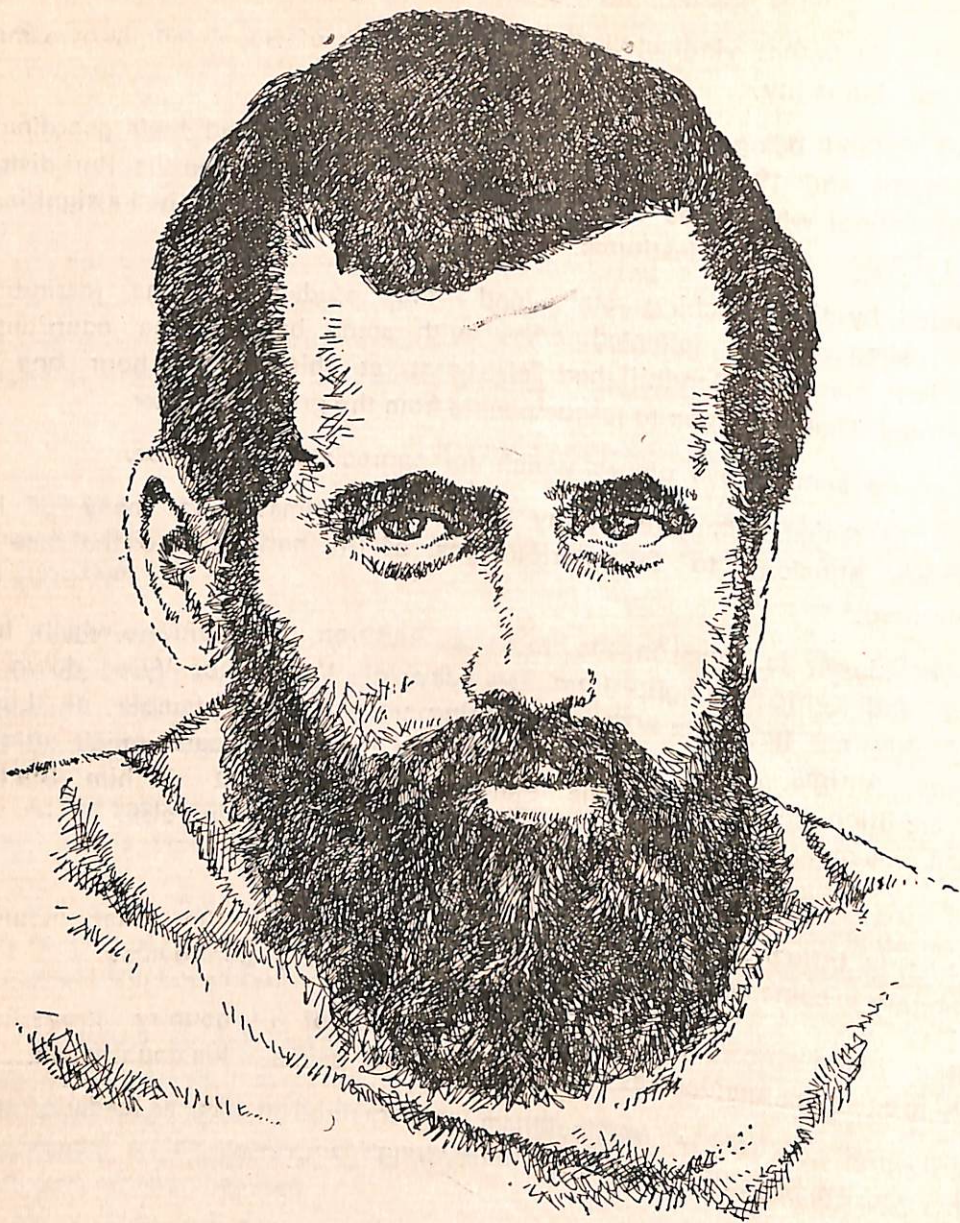
He suffered from no narrow provincialism or parochialism. As a leader of the Oriyas, he declared repeatedly to sacrifice everything for the greater cause of the nation.

Recognising the noble stridings of Gopabandhu. Acharya Prafulla Chandra Ray, the veteran scientist and patriot of Bengal assigned the title of 'Utkalmani' (Jewel of Utkal) to his name. But the Jewel could certainly illumine the dark times. He was conscious of the struggle he had to face:

Just at the start I did not deem,
This way to be so winding and grim.
Now time defers, departs the horizon too.
Leaving me alone on the sands of hope.

From "Giri Shikhe Laya Rakhi Chalibi Mukar"

Praharaj S. Nanda



UTKALMANI PANDIT GOPABANDHU DAS
(9th October 1877—17th June 1928)

OUR HOMAGE

*On the occasion of the Birth Centenary Celebration of our
Founder and the Builder of Modern Orissa*

THE SAMAJ

GOPABANDHU BHAWAN : CUTTACK : ORISSA

MADHUSUDAN AND PANDIT GOPABANDHU

SHRI R. P. SHASTRY

In the last part of the 19th Century Orissa's social, political and economic life was in a staggering condition and the cultural life was sought to be suppressed under the dominating influences of the neighbouring provinces which had the advantage of the political and administrative backings of the British rulers. Eminent historians, linguists and literary men of some of the neighbouring provinces blinded their visions to the great Oriya literary works of Upendra Bhanja, Kavisurjya and many other distinguished Oriya poets, and the voluminous Oriya epic the Sharala Mahabharat, Jagannath Das's Oriya Bhagavat and the century old arts and architectures of the Oriyas and made attempts to obliterate the Oriya language from its own land.

UTKAL DEEPIKA

At this critical juncture of the history of Orissa "Utkal Deepika" the most powerful paper of Oriyas made its appearance at Cuttack in 1866 as the saviour of the Oriyas. "Deepika" true to its name kindled the new light and saved the Oriya language and culture from extinction. It was the voice of 'Orissa'. That voice grew louder and louder from mouth to mouth and it was able to reach the deaf ears of the British rulers who did not want to reunite the Oriya-speaking population which had been dismembered by them for them for its strong opposition to the British conquest and occupation of this part of India.

MADHUSUDAN

Madhusudan Das born in 1848 in Satyabhamapur village of Cuttack District in a small zamindar family. This was the boy who blossomed to a great leader in this State to be popularly called as Utkal Gourab (pride of Orissa) who saved this historic race of India from complete collapse and extinction. Madhusudan had his early education in an usual village atmosphere and passed his entrance examination in 1864 from Cuttack High School. He passed his F. A. Examination 1867 and B.A. in 1870. He took his M.A. degree in 1873 and B. L. degree in 1878. In 1881 he returned from Calcutta to Cuttack and started his legal practice. Almost simultaneously at that time two political cum-cultural organisations of Oriyas called 'Utkal Sabha' at Cuttack and 'National Association at Balasore came into existence and Madhu Babu reactivated these two organisations as the true instruments to voice the demands of Orissa. In 1885 the Indian National Congress

was started and in 1886 'Utkal Sabha' decided to send its representatives to attend the Congress Session. Madhu Babu also started Oriya Graduates Association in 1886 to awaken the educated youth of Orissa and to create a sense of new awareness in them. The Utkal Hitaisini Samaj of Paralakemidi was started by Maharaja Padmanabha Dev in 1901 to keep the Oriyas united culturally and emotionally.

In 1901-02 the Ganjam Jatiya Sabha came into being at the Khallikote palace. Then in 1903 came the great Utkal Sammellani which secured the fulfilment of the aspirations of the people of Orissa for a separate province under the leadership and guidance of Madhusudan and the able stewardship of Maharaja of Paralakemidi Shri K.C. Gajapati Dev.

GOPABANDHU DAS

When Madhusudan began his struggle for the formation of separate Orissa province by amalgamation of the Oriya speaking areas, he had many Rajas, Maharajas, lawyers and other supporters. But he was looking for a dedicated and sincere patriot and friend who would unburden him at the time of great stress and strain. Pandit Gopabandhu Das filled up this vacuum in his life as the true representative and friend of the common people of Orissa whose language he spoke and whose message he carried in his bosoms. Born in 1877 in an orthodox Brahmin family of Puri district in Suando village Gopabandhu knew what was the proverbial poverty of the village people of Orissa and also he knew how to help those poor people and to give cheers to them and to show them the path of light in the darkness of illiteracy. Gopabandhu passed Entrance Examination in 1899 and received his B. A. degree in 1904 and in 1906 got his B. L. degree. By this time Madhusudan was a renowned lawyer and an accredited leader of Orissa and Oriya movement. He attracted Gopabandhu and the young law graduate who had the zeal and mind to serve the cause of Orissa and her people. Gopabandhu though had great respect and regard for Madhu Babu and responded to his call, he had also his own way of serving the people. He started certain unique social service organizations through which he served the people in distress and spread literacy and learning among the people. In 1906 he started the Central Young Utkal Association in the Ravenshaw College, Cuttack with the Principal as the Ex-officio President and he himself (Pandit Gopabandhu) as the General Secretary. In 1907 when large parts of Kendrapara and Jajpur areas were submerged under the flood waters, the volunteers of this Association reached the people with relief materials like chura, rice and cloth for distribution among the distressed people. Another batch of volunteers collected funds from other areas for the affected people. The Branches of this Association were opened in different schools. This was the beginning of the first social and humanitarian service by Gopabandhu. To fulfil his other ambition of life for spreading literacy Gopabandhu joined as the Head Master of the Nilgiri High School and gave a start to it on a strong foundation. He then joined the Bar at Cuttack and Puri. Now, there is much talk, going on in the country for providing free legal aid to the poor by lawyers who do not want to sacrifice their fees for giving legal aid to the poor but want to take the fees from the Government for the poor. But Gopabandhu did not believe in such kind legal aid to the poor. He himself helped the poor people wherever he found that it was necessary.

Mr. Das who was highly impressed with Gopabandhu's legal acumen and public spirit recommended his name to Maharaja Rama Chandra Bhanja Dev to appoint

him as the State's legal practitioner and pleader. Gopabandhu joined and continued in Mayurbhanj State as the state pleader till the death of the Maharaja Ramachandra Bhanj Dev in 1912. Although he went to the Mayurbhanja State for a short period he was taking keen and active interest in the public activities in this part of Orissa. His short stay in the feudatory State of Mayurbhanja which was reputed as one of the progressive and well-managed States of its kind however gave him an opportunity to know intimately the ways and methods of the autocratic Garjat rulers and their administration.

SATYABADI SCHOOL

In 1909 he had already started the Satyavadi M. E. (National) School with Pandit Nilakantha Das and others in which Pandit Godavarish and Acharya Harihara also joined little later. This School soon became popular for its qualitative and character building values.

UTKAL UNION CONFERENCE

Madhusudan continued his struggle to arouse the people of Orissa to press their demands for the separate Orissa province. The Utkal Union conference which was the sole representative organisation of the Oriyas for the establishment of linguistic, cultural and emotional integration enjoyed the supports of all including the Garjat rulers, Zamindars and the common people. The Oriyas who lived in different provinces also came under the banner of this organisation.

GOPABANDHU'S WORK IN OUTLYING ORIYA AREAS

Madhusudan controlled and guided the affairs of this organisation. Gopabandhu also joined this organisation and gave it a new image by his practical works to keep up the cultural, literary and linguistic affinity and independent identity of Oriyas then living in Bihar, Bengal and other provinces. He started an Oriya High School at Chakradharpur and deputed Pandit Godavarish to take charge of it. At Bahadaguda of Dhalbhum he also started an Oriya M. E. School. Then in order to spread the Oriya language and literature he started weekly 'Samaj' on the 4th October 1919.

NEW IMAGE

The Utkal Sammellani was no longer a resolutionary body of Rajas and Maharajas of liberal persuasions but it slowly gained a revolutionary character. In 1918 the Puri district was hit by a severe drought followed by big floods. This led to the development of famine conditions in the district. The Utkal Sammellani at a largely attended meeting demanded to declare Baliauta, Gop and Banpur as famine areas. The Government took the stand that if the Commissioner recommended for the declaration of famine in these areas then only the Government may do so. But Mr. Grunning who was the Commissioner of Orissa division tried to falsify the demand of Utkal Sammellani. Gopabandhu took up the matter in the Bihar-Orissa legislative Council and challenged the Commissioner's statement by showing the wild roots, leaves, etc., which will be consumed by the starvation affected people and also showed their skeleton like photographs in the Council. At last the Governor agreed to personally visit Orissa and assess the situation. Accordingly, Mr. Edward Gait, the Lieutenant Governor, came to Orissa on the 7th April, 1920 in response to

Pandit Das's request in the Council and made his own assessment. But Pandit Das knew the ways of the British bureaucracy and their Indian stooges. Despite the Governor's personal assessment of the gravity of the situation the Government did not declare famine. However, Mahatma Gadhi deputed Thakkar Bapa to Puri to work in the famine areas. As a result of this about Rs. 2 lakhs came from different parts of India for the relief work. Pandit Gopabandhu whose heart was with the suffering people did not remain content with this. He made another attempt to expose Commissioner, Grunning's anti-people attitude and Governor Edward Gait's lack of courage and moral stamina. Some time later Gopabandhu brought another resolution in the legislative Council for having a survey of all the flood affected areas of Orissa and for finding out ways and means for its remedy. Accordingly, a Committee was appointed in 1922-23 and the Committee after investigations made certain very useful recommendations. But the Government accepted only a few recommendations and rejected most of them on financial grounds.

MADHUSUDAN'S UNYIELDING PERSONALITY

Madhusudan also never yielded to the British overlords and the bureaucrats on questions involving principles.

Most of the Commissioners and the Lieutenant Governors of Bengal-Bihar and Orissa provinces were friendly known to him. But he did seldom sacrifice the just causes or the principles to please them. There were a number of instances when he took stiff attitude and bold stands against the unjust orders of the Commissioners and the Governors and convinced them to see the reasons. During the time of the first Session of the Utkal Sammelani at Cuttack Idga ground in 1903, the then Commissioner of the Cuttack division Mr. Sen issued a circular prohibiting the Government employees from attending the session of the Sammelani. This circular also created dilemma in the minds of some of the Garjat rulers who came to attend the Session which was being held under the Presidentship of Maharaja Shri Rama Chandra Bhanja Deo of Mayurbhanj. When Madhu Babu came to know about this unjust circular of the Commissioner he sent a lengthy telegram to the Lt. Governor at Calcutta and got the Commissioner's order cancelled. The matter did not end there but the Government directed the Commissioner to announce the Government's decision personally at Sammelani in which permission was given to the Government employees to attend the Sammelani.

Earlier to this, there was a similar incident in 1891 with Commissioner, Toynbee of Orissa Division during the time of uprising in Keonjhar State. The Commissioner Mr. Toynbee and some of the British officers had instigated the uprising in Keonjhar with a view to dethroning the Raja Dhanurjaya Bhanj. The Raja had to run away from his State to save himself. He came to Madhu Babu and took shelter under him. Madhu Babu who was a friend of Rajas and Maharajas did spare no stone unturned to re-install the Raja on his 'Guddee' with dignity and honour. He immediately sought an interview with the Commissioner, Toynbee to discuss about the Keonjhar matter. But Mr. Toynbee was so much displeased with the Raja that he refused to see him. This refusal by the Commissioner wounded the pride and prestige of Madhusudan. He immediately sent a telegram to the Lt. Governor at Calcutta and obtained his permission to go through the records in the Commissioner's office relating to the Keonjhar State and the ruler. When the Commissioner came to know about

this development he tried to have a compromise with Madhu Babu regarding the Keonjhar matter. But by that time Madhu Babu was aware of the mischief and clique of the European officers including the Commissioner for the removal of the ruler from the State. He prepared a good case and went to meet the Lt. Governor. The Lieutenant Governor was already biased against the Raja by the Commissioner. So he did not like to change the orders of the Commissioner by which the ruler was dethroned. When Mr. Das found the Lieutenant Governor Sir Alsey Eden was not in a mood to change the orders of Commissioner, Mr. Toynbee due to his preconceived notions about the ruler of Keonjhar basing on the report of the Commissioner without giving him adequate chance of hearing the case of his client he told Sir Alsey Eden quite politely but firmly that the Lieut. Governor has already declared his verdict even before hearing what the ruler had to submit before him in his defence. He came here a long distance under the full belief that the Lieut. Governor's post was created to hear the grievances of the affected individuals and if necessary to give them justice and appropriate relief. But today he has been disillusioned. After hearing these words from Mr. Das, Sir Alsey came up to Mr. Das and asked him not to leave his room and then he read his case with due attention and asked Mr. Das if the Raja was really innocent. When Mr. Das vouchsafed his innocence the Governor passed orders for the reinstatement of the Raja to his 'Gudde'.

In Puri Temple case also, Mr. Das fought with equal tenacity against the British officers who tried to takeover the management of the temple when the Puri Raja Shri Dibyasingh Dev was transported for life and his son Mukund Dev was a minor. He won the case against the Government in Calcutta High Court and the Ranee Surjyamani Pattamahadei the grand mother was appointed as the guardian of the minor. The Rani was also authorised to manage the temple through a manager. Similarly, Mr. Das had also saved the Raja of Khandapara Natabara Pratap Singh who was convicted in Cuttack Court on charges of murder. Mr. Das appealed for him in Calcutta High Court and got him acquitted.

COMMON FACTOR

These few instances from the lives of the two great leaders and the architects of Orissa province clearly established one common factor that both of them were men of character, conviction, courage and determinations who fought for the right causes. But there was one very subtle difference in their individual attitudes and associations. Madhu Babu who earned like a Prince and lived like a Prince always had an air of superiority of calibre and never allowed any Indian feudal aristocrat or any British aristocrat to overshadow his great personality either in style or in manners. He lived and moved with them with equal dignity and pride, like Jawaharlal Nehru who while maintaining his Indian cultural heritage of greatness magnanimity also ranked equally high among the European aristocrats and intellectuals. This was Nehru's character. Even during most delicate and crucial talks with the Viceroys of India Nehru always talked to them maintaining his dignity, honour and the great charm of his personality.

On 27th August, 1946 the Viceroy Lord Wavell invited Gandhiji and Nehru for talks regarding the formation of interim Government. During the talks Wavell generally showed his bias for the Muslim league and tried to browbeat the congress leaders. At one stage he exploded with an unusual burst of temper and said "Don't you see' it will be a Congress Government'. They are bound to be lacking impartiality. Pandit Nehru

immediately reacted to this remark of the Viceroy Lord Wavell and said : "You misunderstand the composition of the congress party, your Excellency, not, I may say for the first time. The congress is not pro-Hindu or anti-Muslim. It is for all the people of India. At another stage, Nehru told Wavell "we cannot help if we are lawyers". Lastly he told him In other words, you are willing to surrender to the Muslim league's blackmail'. Ultimately, Lord Wavell had to leave India with his repentant remarks before his private secretary and the chief adviser, Mr. George Abell on 19th February, 1947 on breakfast table saying ; 'They have sacked me, George', after a long pause he added 'They were quite right, I suppose'. On 20th February, 1947, Labour Prime Minister, Mr. Attlee announced in the House of Commons that power would be transferred to India by a date not later than June, 1948. He also announced the resignation of Lord Wavell and the appointment of Lord Mountbatten as the next Viceroy of India. The above narrations reflected Nehru's strength of mind courage, unyielding character and the intellectual frame of mind which gave him the capacity to talk to even to the highest dignitary of the land in preindependence India on equal terms. Like Nehru. Madhusudan also talked to British aristocrats and the top dignitaries on equal terms. Madhusudan though remained far away from the village crowds, he however, occupied the hearts of millions of Oriyas like Nehru who occupied the hearts of millions of Indians and people in other countries.

GOPABANDHU AND COMMONMAN

Gopabandhu Das who followed the Gandhian ways was always in the midst of the common people sharing their sorrow and happiness. He gave cheers and comforts to the common people at the time of their sorrow and gave them inspiration to follow the ideal of plainliving and high thinking. In 1920 he brought the message of revolutionary ideas of the congress party to Orissa and merged Orissa in the national mainstream. He popularised Charkha' and Khadi in Orissa and boycott of foreign cloth and British goods. Madhusudan also equally moved on the same road popularising handspun cloth, Orissa filgree, Utkal tannery and cottage industries. In 1917 Madhusudan in an article captioned "War is business and business is war" said : "We are now crying for 'Swaraj' but we don't realize how much we depend upon others for the pettiest of our necessities. A Nation that hands over raw materials produced by it to foreigners in order to get finished goods from them is indeed a mere infant in the field of Industry. we get our supplies of cloth, of shoes, even of a needle, infact of any thing of our every day needs from the foreigners. Yet we demand "Swaraj"—Such Swaraj is meaningless. In 1920 Mahatma Gandhi when visited Cuttack he was guest of Madhusudan Das. He was very much impressed with the tannery of Mr. Das from social and economic points of view. In 1923 Mr. Das resigned his Ministership on the ground that he did not want to take any salary as a Minister. This proposition of Mr. Das was not acceptable to the Governor and the British administrators of India. Therefore, he resigned on this issue.

MADHUSUDAN'S TRIBUTES TO GOPABANDHU

The friendship, cordiality and feeling of brotherhood between Madhusudan and Gopabandhu can not be measured by ordinary standards. That were in the core of their hearts. I reproduce below a letter written by Mr. Das during the fateful days of the Non-co-operation movement which will speak the depth of feeling and love he had for Gopabandhu. He said : "I am anxious for your health. I have grown desperate and may pass away any day. You are the only person with whom I should like in my death bed. Take care of your health".

LET MY MORTAL BODY MINGLE IN THE DUST OF MY COUNTRY

Madhusudan was already 75 when he resigned from the Ministership in 1923. By that time Gopabandhu was only 46. With his youthful vigour and with no family burden Gopabandhu dedicated his life to the cause of the poor and the downtrodden and moved from village to village to serve the suffering humanity without caring for his health. He shattered his health. Because of this, perhaps, Madhusudan grew more apprehensive and asked him to take care of his health. But Gopabandhu a man of the people could not remain behind the doors looking after his own self when the people faced starvation and death. From the innermost part of his heart he sang the glorious song "let my mortal body mingle in dust of my country and let my country men walk over it". This was the philosophy of life of a true servant of the people and a man of God. He passed away from this mortal world at the age of 51 seven years before the death of Madhusudan. In the death of Gopabandhu the true spirit of Gandhism in Orissa disappeared though the Gandhin methods were used as a strategy by some others to meet the challenges of the time. In 1934 in the death of Madhusudan the end of a glorious chapter of the history of Orissa was marked.

THE PHILOSOPHER AND THE SAINT

Madhusudan and Gopabandhu abhorred the idea of making personal gains through national service. In one of his famous writings Madhusudan said : "Life is a race, the world is a race course. Birth is the starting point, death the goal and duty the fence to keep us straight on the way to that goal. It should be the aim of our youngmen to realize the presence of soul within them, to feel that life is a mission, the object of life is not pursuit of pleasure for one's self, but to seek opportunity and means to make others happy".

What Madhusudan said in his writings, Gopabandhu had shown in practice in his life. He seldom lived in palatial buildings, seldom enjoyed pleasure of life. In the language of 'Bhagavat Geeta' Gopabandhu was a 'Sthita Praga'. In Bhagavat Geeta Srikrishna told Arjuna "(Prajahati yada kaman Sarvan Partha Manogatan Atmanyevatmana tustah sthita pranngya stadochyate)". Bhagavan said : "When one thoroughly abandons all cravings of mind, and is satisfied in the self, then he is called stable mind. He also said : He whose undertakings are all free from desire and thoughts of world and whose actions are burnt up by the fire of wisdom, him the wise call a Pandit. This is perhaps the true description of Pandit Gopabandhu Das who never desired any personal recognition for his works. He never craved for any title nor did he want any monument in his memory. On February, 2, 1948 paying homage to Gandhiji what Jawaharlal Nehru said in the Parliament I reproduce below which also appropriately applies to Pandit Gopabandhu Das. He said : We praise people in well chosen words, and we have some kind of measure for greatness. How shall we praise him ? and how shall we measure him ? For he was not of the common clay of which all of us are made..... And so if we praise him our words seem rather small, and if we praise him to some extent we praise ourselves. Great men and eminent men have monuments in bronze and marble set up for them, but this man of divine fire manage in his life time to become enmeshed in millions and millions of hearts so that all of us become somewhat of the stuff that he was made of, though to an infinitely lesser degree. He spread out over India [not in palaces only or in selected places or in assemblies but in every hamlet and in the hut of the lowly and those who suffer. He lives in hearts of millions and he will live for immemorial ages".

Pandit Gopabandhu lives in the hearts of lowly and those who suffer and he will live for immemorial ages whether we erect memorials for him or not. Madhusudan Das though had accepted the British title C. I. E., he too liked to work silently for the poor and under-privileged people for which he never wanted any recognition from any quarter. I give below a noble example of his silent works and charity for the poor. A top ranking British officer of Government of India wrote the following letter to Mr. M. S. Das appreciating his good works. The letter was written on 8th November 1917 from 31, Rajpur Road Delhi. It read as follows :—

My Dear Mr. Das,

I read with great pleasure in the Controller of Currency's Report on the loan of your offer to contribute Rs. 1.13 (one rupee thirteen annas) each towards the cost of 2000 applications to our Rs. 10 cash certificates by cultivators and other people of small means, and I am very glad that the Controller has published this. It affords one more instance of your vivid patriotism and of the way in which you act quietly and unostentatiously while other legislators talk.

I hope all is going on, well with you, I have easily arrived here and am exceedingly busy at present over many matters which will arise in connection with Mr. Montagu's visit.

Editor, Orissa Times
Cuttack-2.



MADEUS/ JC/AS-17



ସେ ମହିଳାଙ୍କ ପାଇଁ ସେଉଁମାନେ
ତାଙ୍କ ଘରର ଅର୍ଥମନ୍ତ୍ରୀ

ଦରମା ମିଳିବା ଦିନ ଘରକରଣାର
ଖର୍ଚ୍ଚର ହିସାବ କଲାବେଳେ ଜୀବନ
ବାମା ପ୍ରୀତିମୂଳ ବାବଦ ଟଙ୍କା ଅଲଗା
ରଖିବାକୁ ଭୁଲନ୍ତୁ ନାହିଁ ।

ଦରମାର ଦିନ
ପ୍ରୀତିମୂଳ ଦେବାର ଦିନ

ଲଭ୍ୟ ଇନ୍ଦ୍ରିୟରେନ୍ଦ୍ର
କର୍ପୋରେସନ ଅଫ ଇଣ୍ଡିଆ

ଅପଣଙ୍କ ଜୀବନ ବାମା କ'ଣ ପଥେଷ୍ଟ ? ଅପଣଙ୍କ ପିଲାଙ୍କ
ଶିକ୍ଷା, ବିବାହ, କର ବାବଦ ଦେଣା, ବୃଦ୍ଧାବସ୍ଥା ଏବଂ
ଅନ୍ୟାନ୍ୟ କରୁଣା ଅବସ୍ଥାକରା ପାଇଁ ସମ୍ପୂର୍ଣ୍ଣ ବ୍ୟୟ
କରିଛନ୍ତି କି ?
ଅପଣଙ୍କ ଜୀବନ ବାମା ଏକେଣ୍ଟ୍ର କମ୍ପାନୀ କବଚବର୍ତ୍ତୀ ଏଲଆଇ
କାର୍ଯ୍ୟାଳୟ କର୍ତ୍ତୃପକ୍ଷ ସହର୍ଷେ ଅପଣଙ୍କ ପାଇଁ ଉପଯୋଗୀ
ବିଭିନ୍ନ ଜୀବନ ବାମା ପରିଚାଳନା ସମ୍ବନ୍ଧରେ ବୁଝାଇ ଦେବେ ।

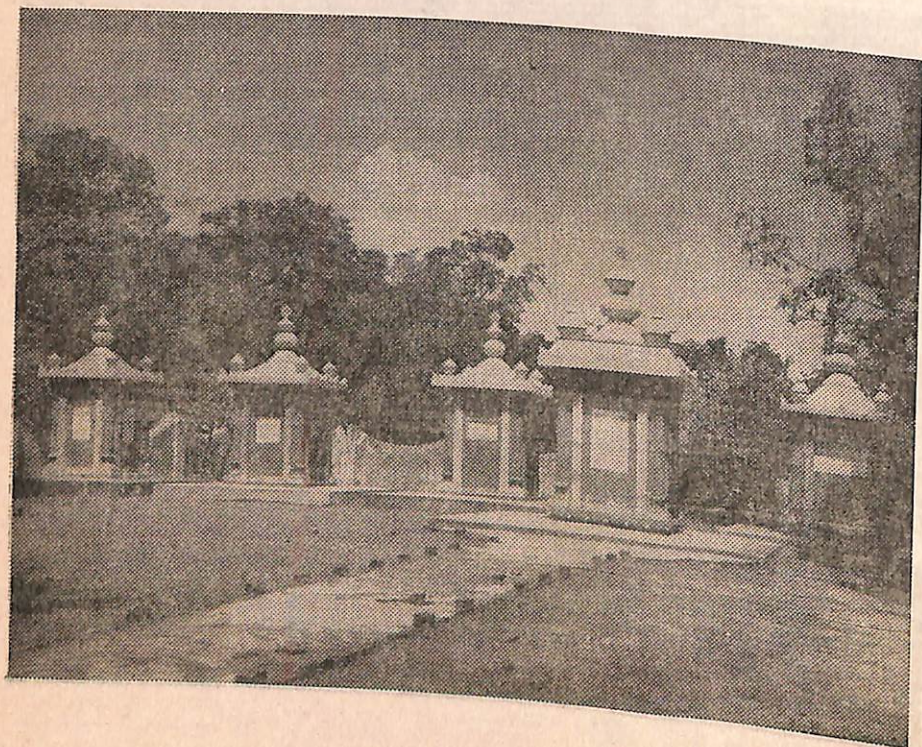


Chief Minister, Shrimati Nandini Satpathy clothing the statue of Utkalmani Gopabandhu with a Sambalpuri Scarf at the Gopabandhu Bag, Cuttack on October 9, 1976

The "Akhandā Jyoti" brought from Suando village is being handed over to the Chief Minister, Shrimati Nandini Satpathy by Shri Gangadhar Mohapatra, Minister for Cultural Affairs & Tourism on October 9, 1976



The Chief Minister Shrimati Nandini Satpathy (with her 'Cabinet colleagues' Pradesh Congress President and others near the statue of Gopabandhu at Unit-VII, Chhak, Bhubaneswar after garlanding the statue on October 9, 1976



The Great Samadhi of Utkalmani Gopabandhu is situated near the Samadhi of Godabarish, Nilakantha, Acharya Harihar, Lingaraj and Krupasindhu

PURE GOLD

SHRI KALINDI CHARAN PANIGRAHI

"Gopabandhu is pure gold" was the significant finding of the Father of the Nation Mahatma Gandhi. Some Political miscreants in Orissa had brought before the Mahatma certain spurious allegations against Gopabandhu's misappropriating the Flood Relief Funds. The votary of "Non-violence and Truth" speaks only when he is convinced. The self-styled "Shrewd Bania" is competent enough also to distinguish un-alloyed pure gold.

Those were the days of a country-wide up-heaval and struggle for independence. The historic war of Non-violent, Non-co-operation with the then British Government was spreading like wildfire from one end of our vast sub-continent to the other.

The moderate leadership of prayers and petitions went to the wall. It was replaced by a straight with the British Government. "Swaraj is my Birth-right" was replaced by a fiery vow of "Swaraj within a Year". The last challenge of the fight was the call to "Quit India" to the foreign rulers.

Backward Orissa, yet to be recognised a separate State under British rule, rose to the occasion under the leadership of Gopabandhu. A dismembered people woke up suddenly as a single person. The hitherto burning issue of a separate province was left to the wall.

Gopabandhu was a born leader with Gandhian make-up. His Satyabadi School was already a national institution. Orissa woke up under Gopabandhu's leadership as a single indivisible personality. The then tallest of moderate leadership grew pale, slow or silent.

The dwarfish figure of Gopabandhu suddenly grew up to an incomparable height. It was a leadership of supreme sacrifice for attainment of complete independence. Jail-going became a daily affair and Gopabandhu offered himself as a jail-bird.

He produced his unique masterpiece "Bandira Atma Katha" (Confessions of a Convict) which stands incomparable in Oriya literature of the past and the present and immortalises him as a poet incomparable, modern Oriya Literature....."Bandira Atma Katha" the "Self-revelation of a Prisoner" full of tears and emotions for the poverty and sorrows of the workers of his homeland.

Gopabandhu was the martyr for a cause which ever brings in human history. The more his life time is getting back-dated, the brighter his appearance grows before us.

Short in stature, he is the tallest of figures that fought and fell for a cause of his fellow beings. A pigmy in appearance, he was an angel and a hero in his love and sacrifice for the people the lowly and the lost. It would be considered a sacrilege to try to find out any comparison of the sacrifices he volunteered to accept with a smile. The present writer as a teen-ager had the privilege to sit by his side or walk behind him day by day for hours together. More fortunate are his contemporaries who have worked with him.

Simple and unassuming with a childlike smile ever imprinted on his lips he would receive both young and old alike. He would extend the same treatment to the rich and the poor. He used to sit and write on a mat spread over the floor.

Rev. C. F. Andrews with a Dhoti of handspun Khadar and longer white beard than that of Gopabandhu would be seen squatting by his side and smiling. Lala Lajpat Rai, clean shaven with a Gandhi cap, would be talking on matters seriously at times.

While addressing a meeting of students or peasants or even the general session of the then Utkal Union Conference, Gopabandhu would appear to have thrown all his short and feeble body with heart and soul into his speech. Sometimes his short frame as he would describe the horrible conditions of poverty of the people in rural areas of Orissa. And the whole audience would be crying with him like little children.

Previously as a practising lawyer his case arguments in the court were often carried out by similar emotion. I have heard this from my own brother, the late Divyasingh Panigrahi.

But if he had failed in a case he would return the fee to his client outright to the latter's amazement. The procedure resulted finally rendering him an unsuccessful lawyer to the bench.

Very often the present writer, as a school student, had the privilege to be drawn automatically to the side of this magnetic personality. It is difficult to recollect the date. The reflection of some scenes has become hazy while some are as transparent as glass itself.

Mention of Gopabandhu used to be made by my father with high esteem along with Nilakantha, Godavarish, Krupasindhu and others who had joined the Satyabadi School as teachers after completing their M. A. Very often they used to come to our place to meet my late elder brother Divyasingh who had then joined the Puri Bar and later became the President of the Puri District Congress Committee. His contemporary Banamali Das was also a President of the said Committee.

As I picture to my mind the scene of Gopabandhu's frail little figure standing upon a rostrum and addressing an audience it reminds me the description of Maxim Gorky, the great Russian writer's eye-witness account of Tolstoy's delivery to the people.

"One had to witness it to understand the very special inexpressible beauty of his speech which seemed incorrect, full of repetitions of the same words and as simple as the speech of a peasant. The power of his words was not only in his intonation and facial movements, but in the play and gleam of his eyes, the most expressive I have ever seen. Tolstoy had a thousand eyes in just one pair.

Jagabandhu Singh, the senior lawyer had also joined the Congress. He was seen absorbed in writing the "Pracheen Utkal" in his office and establishing poet Jayadev of true Oriya origin with his birth place in "Kenduli" (Kendubilwa) village on the bank of the Prachi river in the district of Puri. He was refuting strongly the poet's origin in Bengal and thus creating a sensation.

My frequent visit to Gopabandhu at the Satyabadi Press, Pathuria Sahi, Puri, remained unhampered. It was really a pleasure and curiosity to meet this great man who was absolutely unassuming to receive the young and the old alike. He used to talk with me as his equal and so also with all others.

Rama, the boy, would carry in a *thala* some fried rice (Murhi) besmeared with mustard oil. This I found as the regular breakfast of Gopabandhu. Often he wanted me to partake the same with him who would have the guts of refusing Gopabandhu anything on this earth or stand on any formality? Gandhi could call himself "a shrewed Bania" at times and laugh away at any allegation brought against him by his critics or opponents whereas Gopabandhu would only weep literally like a child. Space is limited to cite instances.

I had some friends among Police Officers at Puri. They used to criticise the truth of certain news published in the "Samaj", that went against the truth and the Police excesses. But I was little concerned about the news and the opinions of my Police friends.

My concern was to meet Gopabandhu and to listen to this wonderful man who kept hundreds of his listeners in public meetings and make them laugh or weep. On my circle of friends this point used to be very often discussed. Some were of opinion that Gopabandhu was a great loss to Oriya literature by his taking to politics. But nobody could venture to think that he took to politics ever as a careerist. He was the combination of a born poet as well as a born patriot and fighter for freedom. His kindly light is still leading our holy land, Orissa, with brighter prospects of a great future.

Swapnapuri,
Pithapur, Cuttack

Let my body mingle with the dust of this land,
And let my countrymen walk along my back,
Let all the holes in the road of freedom
be filled with my blood and bone,
And let my life be sacrificed when my
people awake into freedom.

—Gopabandhu

ALSO WE SUPPLY AT EASY TERMS

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Squashes drink



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Pineapple Juice
Tomato Ketchup

Please contact:

Deputy Director of Agriculture
(Fruit Preservation) Orissa,
Bhubaneswar-9

Phone—50693

GOPABANDHU IN THE EYES OF MR. DAS

"His character, his life is atleast known to all Oriya members and I know him better than most of you here".

Madhusudan Das

SHRI H. K. SHASTRY

On 13-8-1921 there was an article published in "Samaj" edited by Pandit Gopabandhu Das under the caption "Serious indeed if true" ('Satya hoithile Sanghatika' in Oriya) where in, it had been written about some Police highhandedness against a village-woman in Begunia P.-S. of Puri District. Government filed a Criminal case against pt. Das under section 500 IPC which was tried by Sri S. C. Bose, Deputy Magistrate, Khurda, who was elder brother of Netaji Subhas Chandra Bose. Pandit Gopabandhu Das was honourably acquitted. Government then appealed against the acquittal in the Patna High Court but the appeal was dismissed. Then besides Gopabandhu the wrath of the Government fell on Sri Bose also and shortly after that he resigned from service.

On 14-5-1922 Pandit Gopabandhu attended the District conference at Balasore and there it was decided to hold a detailed enquiry regarding the oppressions alleged to have been committed in Kanika on the people due to their refusal and inability to pay excessively enhanced rent and unjust abwabs. Therefore, there was Police firing and untold oppression on the people. Pandit Das was detained at the Cuttack Jail till the defamation case was pending against him. Later on 24th January, 1923 as the Kanika defamation case was pending against him, the cases had to be withdrawn by the Raja obviously for the fear of many publicly unknown and ugly incidents coming to light if the cases had a regular trial. On the 24th July, 1923 Pandit Das was transferred to Hazaribag Jail.

On 20th January, 1942, Mr. M. S. Das made a very forceful demand in Bihar and Orissa Legislative Council for the release of Pandit Das from the Jail.

On 20th March, 1968 "The Orissa Times" published this most important and historic speech of Mr. M. S. Das with the following observations:—"The story of how Utkal Gourab Madhusudan Das had demanded the release of Pandit Gopabandhu Das from the jail is an interesting piece of valuable document which has now come to our possession. This story depicts the two great characters of two great patriots of Orissa who had left a great legacy and tradition for the posterity". Mr. Das, who had resigned from the Ministership (Bihar and Orissa Province) in 1923 on a point of principle was the most respected legislator in the Bihar and Orissa Council. His voice

was heard with respect by one and all. Mr. M. S. Das, tendering his resignation from the Ministership wrote a lengthy letter to the Governor on the 8th March, 1923 in which among other things he said; "....." I beg to resign my office as Minister of Local-Self Government, I still believe that the office ought to be honorary but as your Excellency rejected my proposal on the subject, I do not think, I should continue in this office. I solicit the favour of your relieving me of my duties by making necessary arrangements, and I shall in the meantime carry on the duties of the office". This is just a passing reference to Mr. M. S. Das's bold stand in support of a principle which he believed to be correct and which he had valued more than his ministership. But this great man despite his own ideological and political disagreements with Pandit Gopabandhu Das had very high regards for Pandit Das's patriotism, character and personality. On 24th January, 1924 in his speech in Bihar and Orissa legislative Council he said: "Reference has been made to a name in Orissa, my good friend Babu Gopabandhu Das. His character, his life atleast is known to all Oriya members and I know him better than most of you here. Because I had the pleasure and honour of training that young man (Mr. M. S. Das born in 1848 and Gopabandhu in 1877, thus there was a difference of about 29 years between the two leaders) and allowing him to get into the council and help him in getting votes."

IT IS SAID IF A MAN OF THAT CHARACTER GETS LIBERTY THERE WILL BE DISORDER, What does this mean? A good man creates disorder, that means that your society is not good. The present condition of the society is the result of foreign administration. You can not say that drive out fire from the world as there are some combustible articles. Are the people of such character that the presence of any thing good alarm them? They do not run away from the good man. On the contrary, those flock round the good men are men who live in the villages and who will run away at the very sight of the whitemen. These are facts. What does that show? Does not that show that the Government of the people in charge of the administration have not yet been able to understand the Constitution of the people over whom they rule? I am not talking of the Constitution, besides what the lawyers deal with and that is used in connection with the very common expression 'human constitution'. The human constitution has its elements, when elements of political constitution harmonize they build up and start an organization which is beneficial to all."If the presence of men of this character is considered a source of menace, a danger, then I suppose the danger really arises from some other causes. It should be ascertained what the people want, what the Council has given expression to is that these people be released. That is the wish of the people. Then a resolution was passed by majority of votes recommending to the Governor to release the political prisoners.

Pandit Gopabandhu Das was released from Hazaribag jail on 26th June, 1924. A political conference was organized by the Utkal Pradesh Congress Committee at Cuttack to enable Pandit Das to join it after being released. Acharjya Harihara was deputed to Hazaribag to receive Pandit Gopabandhu and accompany him to Cuttack for the conference.

Student, Delhi University

GOPABANDHU— THE GEM OF UTKAL

SHRI K. B. PATNAIK

Orissa celebrated on the 9th of October 1976 the Centennial anniversary of her high-souled son of versatile genius. The historic figure to whom all sections of the people of the land paid spontaneous homage on that day is Pandit Gopabandhu Das. He was a saint and savant, poet and patriot, lawyer and legislator, orator and reformer, educationist and journalist, social worker and soldier of freedom, all rolled in one. A man worth his weight in gold, he is rightly called "The Gem of Utkal". The example of such a paragon is unparalleled in history. If his fame did not spread beyond the bounds of his native land it was for the reason that he lived more for others than for his own self. An institution rather than an individual, his charisma was the result of his moral excellence and the aura of his multifarious benevolent work. The demigods of democracy are debunked after they live through a nine days' wonder. They are exposed as frail creatures having feet of clay. With the march of times they fall by the way-side and are forgotten. But Pandit Gopabandhu Das is appreciated more and more, as years roll by. It is for the reason that his good name is not a political accident but the fragrance of his service and sacrifice for his backward people. His glory is the halo of light of a consecrated life.

Like Mahatma Gandhi, Pandit Gopabandhu created men out of clay. He kindled the spark of nobility in common men and made heroes out of them. Many obscure persons who came under his edifying influence made their mark in life later on. Just as Lenin yoked together Stalin and Trotsky, two great independent Marxists, and harnessed them to the service of his country, he yoked together Pandit Nilakantha Das and Pandit Godavarish Mishra, two luminaries and free thinkers of renaissance Orissa, and harnessed them to nation-building work. The saintly Acharya Harihar Das bore the stamp of his magnanimity. He utilised the youth power to nation-building work. He urged young men to fight flood, famine, epidemics, illiteracy, squalor and superstitions that ate into the vitals of the Oriya Community. Through such humanitarian work he founded institutional social service in Orissa. Long before, Pandit Nehru gave socialism a concrete form,

acceptable colour, suitable meaning, clan and dynamism, Pandit Gopabandhu made people conscious of the society, its ills and welfare, and the need for service for its upliftment. He championed the cause of the poor and the down-trodden and denounced their exploitation by the greedy and grabbing rich, long before the Marxists preached a foreign brand of Communism. He gave education a national purpose and made it relevant to society and democracy. Through his sylvan school at Sakhigopal he strove to produce good Indians, long before our illustrious Prime Minister, Mrs. Indira Gandhi, drew the attention of our countrymen to this ideal while recommending the restructuring and re-orientation of our academic system. He paved the path of modern Oriya journalism, and, through his pioneering efforts in this direction, he made Oriya prose a simple and effective instrument of expression of the common ideas of everyday life. His patriotic poems of great lyrical effusions are characterised by simple and telling language, swift and straightforward flow and vivid homely imageries. His poetic style is reminiscent of that of Saint Jagannath Das, the author of the Oriya Bhagabat (the Song of the Lord). Pandit Gopabandhu ran from pillar to post in Bengal, Bihar and Orissa, not to butter his own bread but to secure a separate homeland for the Oriya people and succour for the distressed weaker section of the society. His concern with the upliftment of his native State did not make him oblivious of the larger interests of the country. He fought for the liberation of his enslaved nation and courted imprisonment for his holy crusade against imperialism. His ideal was enlightened regionalism enriching national Life. In other words, development of the individual genius of the land of Utkal and tributary contribution of its gains to the great stream of national life formed the objective of his career.

Pandit Gopabandhu used to shed tears when he spoke of the plight of the people of his homeland afflicted by flood, famine, epidemics, exploitation, ignorance and superstition. He also sobbed when he talked of his ancient civilised nation languishing under British imperialism. His grief was as genuine as that of Christian, the hero of Jhon Bunyan's 'Pilgrims Progress', who, thinking of the City of Destruction in which he lived, broke out in to a lamentable cry saying, 'what shall I do ?' But he did not run on like Christian with a book in hand and a great burden on his back and with eyes fixed on the shining light and feet bound for the wicket-gate of Eternity, crying all the while, 'Life ! Life ! Immortal Life !' The short-statured bearded pilgrims of the land of Lord Jagannath clad in minimum cloth of simple Khadi and with his face reflecting pity and compassion for all without distinction and his heart overflowing with love of his motherland was a person of different mettle. For him 'Service of humanity is service of God'. He turned his attention away from his home and dear and near ones, and marched out for the deliverance of the Oriya Community and the liberation of his nation. The immortal Pilgrim, which he was, still lingers and loiters in the memory of generations of his people, though a century has passed since his death. And through the corridors of Time the battle-slogans of that great humanist and patriotic Happy warrior have been reverberating all along.

"Let my being of clodded earth
Mingle with the soil of my native land
To provide a smooth passage for my countrymen
On the pavement of my back in the streets of life."

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"Let all the holes, downs, depressions and pitfalls
That obstruct progress on the road to freedom
Be filled up with my blood and bone and flesh
To hasten the dawn of independence of my country."

* * *
"Let no one suffer from hunger and starvation;
Let not the poor die of the lashings of the rich."

The present and the future generation of Oriya people can honour his sacred memory
best by promoting the values for which he lived and died.

Plot No. 68-A, Kalpana Area
Bhubaneswar-6

To submit is to slave; to be free is divine. In freedom you see God in
front, you feel his presence, and you listen to his call. Libertes is not
external, it is inside you, in your soul. Self-discipline is its process, and
dedication its essence.

* * *
Education is not national unless it is conducted in the nation's own
language. It is true language communicates The Thought. But when the
language is man's own, or when a man grows up through a language—
environment from his childhood then the communication through that
language becomes easier and more natural than in any other language.

* * *
It is not enough for a man to read only science or philosophy to know
some natural or spiritual truth. Similarly to learn a language is no
learning. The chief aim of education is a suitable organisation and
development of life.

* * *
In order to build the national life the Oriyas have to use Oriya
language for expressing rich thoughts from all over the world. In
different provinces, and countries and at different times whatever truth
has been discovered by man's mind, or whatever beauty has been
witnessed by man's genius or whatever light has been seen by man's
intelligence, or whatever high ideal has been established by man's life, all
these have to be incorporated organically in Oriya literature.

(Satyabadi, Vol. No. I)

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*THE DAWN OF THE NEO-ERA AND THE DEVELOPING HARIJAN AND TRIBAL COMMUNITIES



SHRI RAMA CHANDRA ULAKA
Minister
Tribal and Rural Welfare, Orissa

Political crisis lurked in the shadows in different parts of India. There was rumbling of revolts against the constituted authority. The votaries of fascism began to let loose forces of chaos and confusion in the country. Violence, vilification, lawlessness, motivated propaganda and anti-social activities rocked the very foundation of democracy. Our hard-earned independence was at stake. Hoarders, profiteers, smugglers, black-marketeers, and defaulters of taxes and dues and fare multiplied to fish in troubled waters. Corruption, nepotism, parochialism, scarcity, high prices, strikes, lock-outs, sittings-in, leave-offs, litigiousness, unemployment, inefficiency, dereliction, deligency, demagoguery, rush for black money and threat for secession became rampant. Political confrontation, sabre-rattling and pandemonium characterised the debates in the Parliament and in the Legislative houses of the State. Colleges and Universities were theatres of violence, indiscipline and malpractice in examinations. The far-sighted founding fathers of our nation have provided safeguards against such possible events in our Constitution. National Emergency was clamped down upon the country. With great skill, tact, patience, sagacity and resourcefulness our illustrious Prime Minister Mrs. Indira Gandhi turned the occasion into an opportunity for a national campaign to cleanse the Augean stables, introduce reforms and launch her salubrious Twenty-point Economic Programme to reduce poverty and economic inequalities and restore law and order. She twined the tide and made it flow in the direction of discipline, dedication, hard work, efficient administration and prompt and vigorous implementation of the measures of welfare for the weaker section of the society. The political crisis was averted. The dark clouds of unrest and discontent were dispelled. After the throes and torments of birth pangs the Neo-Era dawned. We are now basking in the early, warm, bright and pleasant beams of light in an atmosphere of calm.

*Reflections during the Celebration of the Anniversary of the National Emergency

When one thinks of how our Prime Minister Mrs. Indira Gandhi crossed the Rubicon, one is reminded of the words of God recited in the Gita, "When the forces of evil eclipse the forces of good in Bharat I appear on the scene in the guise of a human being to eradicate evils and establish the rule of beneficent righteousness. This I have been doing down the ages". The incarnation of God is nothing but a concrete manifestation in flesh and blood of the conscience of the people of large at a critical juncture in the history of their country. Our Prime Minister acted according to the promptings of the conscience of the Nation and fulfilled its longings for an end of the various troubles and the creation of a peaceful climate for the vigorous pursuit of measures of welfare and prosperity. So her action has been welcomed at home and applauded abroad. And for that reason those who came to scoff at her remained to pray at the alter of the General Will of the nation.

Many are the gains of the National Emergency. Because of its introduction the deck has been cleared to considerable extent for realising the objectives of securing (a) justice, social, economic and political; (b) equality of status and opportunity, and (c) fraternity Constitution. Some of the highlights of the benefits of the Emergency are the life-nurturing and oppressed backward folk. Abolition of bonded-labour, elimination of rural indebtedness, gift of lands to landless people, supplying of houses and financial aid and means of living to the have-nots, pension for old decrepit persons, arrangement for ready attention to the grievances of the people and fixation of equal living wages to the working men and women are the important steps which are positive gains of the Emergency. Under the inspiring leadership of Shrimati Nandini Satpathy, the Chief Minister of our State of Orissa, we have been up and about for the speedy and vigorous implementation of the Twenty-point Economic Programme. As I reflect on the performance and the promise of the Neo-Era which has just dawned in the country after the declaration of the Emergency my thoughts turn on how the implementation of the measures of upliftment of the Harijans and the tribal peoples have been accelerated in our State.

Next to the Madhya Pradesh, Orissa is the State that has the highest population of the tribal folk in India. According to the Census of 1971 the entire population of the tribal folk in Orissa is 5,071,937. This comprises fourteen per cent of the total tribal people of India and twentyfour per cent of the entire population of Orissa. The total population of the Harijans in Orissa comprises 3,310,854 souls who form sixteen per cent of the peoples of Orissa. So the total population of the Harijans and the tribal people of Orissa constitute forty per cent of her inhabitants.

The Sub-Plan made for the development of the regions mostly inhabited by the tribal communities has already been worked out in one hundred and eighteen blocks, out of a total of three hundred and fourteen blocks carved out for operational strategy. Nineteen integrated plans and Sub-plans for tribal development have been formulated for implementation in the entire State. Out of these twelve projects have been operated after the declaration of the Emergency. As the Schemes are chiefly agriculture-oriented necessary small Irrigation schemes have been sanctioned for the areas specified for the operation of the Sub-plans, and electric power has been harnessed to ninehundred and forty artisans wells and thirty-seven lift Irrigation Projects. Four hundred and eight sight acres of land have been brought under cultivation; and provisions have been made for improving thirteen hundred and nine acres of land for the purpose of agriculture. Sixteen hundred and thirty seven acres

of uncultivated lands are being cleared and dressed up for cultivation and the work of improvement of eight thousand and seventeen acres of land has been undertaken. Nearly two thousand goats of improved breed have been distributed among the tribal peoples to induce them to adopt modern ways of animal farming. Forty-three projects of large scale agriculture and Commercial Co-operative Societies have been started in the areas inhabited by the tribal peoples and steps have been taken for ensuring the successful operation of the Co-operative system in those tracts. Within the period ninety-five thousand and five hundred and seventy one acres of arable land have been gifted away to fortyfive thousand and eight hundred and fifteen aborigines. Outside the area selected for the operation of the Sub-plans in each district and the Gajalbadi Block of Ganjam district three pilot projects have been launched. The tribal people of these areas have been helped with necessary aid for bringing under cultivation of fallow lands.

In areas inhabited by the Harijan; for example, the Jajpur Subdivision of Cuttack district in which we have embarked on plans of development and welfare of the Harijans in six Community Development Blocks. One hundred and thirteen families of these Blocks have been provided with agricultural implements and one hundred and sixty-seven families have been supplied with goats for animal-farming. The work of digging of twenty-five artisan wells is under way and out of these nine wells have already been put to use.

After the Emergency came into force special importance was given to the spread of education among the Harijans and the tribal people. Four Ashrama Schools have been up-graded into High English Schools; five Ashram Schools and seven residential. Sevashram Schools have been established; and setting up of thirty-seven hostels have been sanctioned. In backward areas twenty-five adult education Centres have been opened; and about a thousand of the Harijan and tribal—men and women have been benefitted by these Centres of learning. Nearly thirty lakhs and ninety-four thousand copies of the prescribed nationalised text books and implements of study worth Rs. 7,39,000 have been supplied to the students of the Harijan and the tribal communities, financial aid to the extent of Rs. 1,61,14,000 in form of scholarships has been awarded to the students of these communities who are prosecuting their study in different schools of the State. College students of these communities have also been helped with scholarships amounting to Rs. 73,48,000. An additional sum of Rs. 61,27,000 as stipends to the pupils of the lower forms and a further sum of Rs. 65,39,000 as stipends to the students of the higher forms, reading in the educational institutions maintained by the Tribal and Rural Welfare] Department, have been sanctioned.

A note-worthy fact of the period of Emergency is the adoption of regulations for a reserving a specified quota of jobs for the candidates of the Harijan and the tribal communities in different fields of employment. The Act embodying the regulation has come into force from the first of July, 1976. This Act may be described as a mile-stone on the path of economic progress of the Harijan and the tribal communities that is being paved. Orissa has done pioneering work in this respect in the whole of the country and it is another feather in the cap of Shrimati Nandini Satpathy, the dynamic Chief Minister of this State whose heart ever bleeds in sympathy for the poor and down-trodden multitude. With a view to safeguard the interest of the tribals more

rigidly and to improve their socio-economic condition, the Orissa Regulation 2 of 1956 has been amended with effect from 19-12-1975. This comes under the Orissa (Scheduled Areas) Transfer of Immovable Property (by Scheduled Tribes) Amendment Regulation, 1975. The salient features of this are: The period of limitation for establishing title on the land transferred by a person belonging to Scheduled Tribe has been increased from 12 years to 30 years; power has been conferred on the courts to ignore admission by members of Scheduled Tribe to counteract collusive title suits; delivery of actual possession of land to the transferor or his heirs in whose favour such restoration of possession has been ordered by the competent authority has been ensured; eviction of unauthorised occupation of any immovable property of a member of Scheduled Tribe by way of trespass or other-wise and restoration of such property to the said member of Scheduled Tribe or his heirs has been provided by imposing rigorous imprisonment for a term which may extend to two years or with fine which may extend to two thousand rupees or with both; summary eviction of a non-tribal transferee from the immovable property of a member of Scheduled Tribe has been provided in addition to higher penalty of Rs. 200 and payment of such portion of the penalty as the competent authority may order to the transferor or his heir; the restriction on transfer of land by way of mortgage by a member of Scheduled Tribe in favour of financing institutions has been relaxed for assuring loan for any agricultural purposes. If members of non-tribal communities buy the immovable property of the members of tribal communities without prior permission of the Revenue authorities, they will be divested of their rights and possession. The rules regarding mortgage of lands to the banks lending money to the members of tribal communities for agricultural purposes have been relaxed in the interest of the tribal communities. Provisions have been made for suitable amendments in the Orissa (Scheduled Areas) Money-lenders' (Amendment) Regulation 1976 in respect of its application to areas inhabited by the tribal communities. The salient features of the amendments are: Discharge of possessory mortgage after expiration of seven years from the date of mortgage; disallowance of claim in suit by money-lenders' for improper maintenance of accounts and non-delivery of the same to the debtors; vesting of increased power to inspectors appointed under the Regulation in regard to inspection; vesting of powers to Government to require money-lenders to produce accounts; and moratorium on execution decrees against indigent debtors.

The National Emergency and the Twenty-Point Economic Programme have secured one memorable distinction through abolition of bonded labour like the Goti system which is a barbarous relic of medieval oppression and exploitation of the poor under a feudal system. Fifty-three working men have been released from bonded labour and a sum of five lakhs of rupees has been sanctioned for their rehabilitation.

In conclusion, one may quote the following words of our Prime Minister Mrs. Indira Gandhi, "To us, democracy means bettering the life of the people." Though the theme of all that has been spoken in these columns is not to describe or to define the democracy, her statement is an instance of her solicitude for raising the life-level of the people at large. She has been enshrined in the heart of millions because of her anxiety and ardour to secure the greatest good of the greatest number. The epoch-making and revolutionary Twenty-Point Economic Programme which she has launched in the country for the redemption of the weaker sections of the society deserve unanimous commendation and support. Let all of us take a solemn vow on this auspicious Anniversary Day of the National Emergency to work out the Twenty-Point Economic Programme (now 24 point programme) in a united manner and with sincerity of purpose and spirit of dedication.

A LEAF FROM THE CULTURAL HERITAGE OF ORISSA

SHRI A. N. TIWARI, I.A.S.

Secretary, Cultural Affairs &
Tourism

Orissa has often been described as the sacred land where the lord of the universe has chosen to stay. This territory has witnessed a remarkable cultural renaissance dating back to 2nd century B.C. The history from 2nd century B.C. till about 7th century A.D. remains a little blurred but thereafter from 7th century A.D. started the golden period of orissan history. It was during this period that massive temples came up at Bhubaneswar, Konarka, Puri and other parts of Orissa. The sun temple of Konarka dating back to 13th century A.D. has been described as the finest specimen of Orissan art and perhaps marks a full stop to the golden period of orissan architecture.

A mighty step has been taken under the inspiring leadership of our Chief Minister, Smt. Nandini Satpathy for conserving the art treasures in the shape of its monuments, palm leaf manuscripts, sculptures, oddisi music and oddisi dance. Bhubaneswar with its facilities for air service functions as the gate way to Orissa. Tradition has it that at one time there were more than 10,000 temples in and around Bhubaneswar. It is for this reason that Bhubaneswar has often been described as the cathedral city of Orissa. Time has taken a great toll of these temples but the remaining temples still captivate the visitors and cast their spell on them. The principal temples that warrant mention are the great Lingaraj, Boital, Mukteswar, Rajarani, Parsurameswar, Brahmeswar, Bhaskareswar and Meghaswar. Mukteswar is the only temple of its kind which has got a stone arch way and Bhaskareswar is perhaps the only double storeyed temple existing in Orissa.

A beautification programme of the ancient monuments has been taken up by the Archaeological Survey of India. This programme includes the temples of Bhubaneswar, Konarka and Puri. With the completion of the beautification programme, the temples will wear a new look and the ecology will get a distinct boost. On the outskirts of Bhubaneswar are the famous rock cut caves of Khandagiri and Udayagiri. These caves were put up 2,000 years back and were primarily used for the Jaina ascetics. A startling discovery in respect of these caves has come from Shri Dhiren Dash, an eminent scholar of Orissa wherein he has proved that the double storeyed cave of Ranigumpha was not so much a shelter used for the monks but it was an ancient theatre built according to the

prescriptions of the Natya Shastra of Bharatmuni. If this theory gets acceptance Bhubaneswar will have the distinction of having the only living ancient theatre in India to-day.

Close by is Dhauli famous for its Ashokan rock edict and the newly set up Peace Pagoda. One gets a clear view of river Daya and its sprawling valley where the famous battle of Kalinga was fought. In this battle, Ashok won the war but lost his heart and was converted from a killer to a protector.

The State Government have taken steps for conserving a large number of temples, mosques and other ancient monuments which would have been lost but for these protective measures, 64 monuments have been declared protected by the State Government and conservation measures have been taken in a big way. Special mention could be made of the temple of 64 Yoginis at Ranipur-Jharial in the district of Balangir bordering Orissa and Madhya Pradesh. Here was an interesting meeting ground of Buddhism, Jainism and Hinduism and Tantric cult. On a monolith rock covering more than 2 sq. km. stands a temple of 64 Yoginis without its roof and with Shiva in the dancing pose in the centre. On either flank of this rock, there are temples dedicated to Siva and Bishnu. Excavations have yielded Buddhistic and Jaina Images. A brick temple with terracota sculptures measuring 65 feet in height has recently been conserved and brought to its former shape. I understand that this is the tallest brick temple in the country and was put up during the 10th century A.D. when the wave of Buddhism was waning and Hinduism was gaining ground.

The famous Buddhistic complex of Ratnagiri was excavated by the Archaeological Survey of India in 1956-57 and complete Buddhist Bihar has been discovered. Plans are afoot to take up the excavation of the neighbouring areas of Lalitgiri and Udayagiri. As someone has rightly stated history lies littered in the soil of Orissa and systematic excavation and conservation will unfold many other glorious chapters of our ancient heritage.

A large number of palm leaf manuscripts have been collected from the rural areas. These are being translated and brought out in shape of books. With a view to encourage the artists of Orissa, a life long pension scheme for indigent artists has been contemplated and for the first time traditional and devotional songs have been recorded in long playing discs. Thus, our endeavours to conserve the glorious traditions and to project them for the benefit of the present and future continue. This cultural tourism in Orissa will be of considerable interest to the tourists, both foreign and domestic and will help in embellishing the tourist potential of this country.

A NEW APPROACH TO URBAN PLANNING

*SHRI D. PADHI

In the past when there was no concentration of population at one place, and people were mostly dependent on primary sector of production for their livelihood, then there was not much problem of urban planning. People then did not move to cities. But latter on due to increase in economic activities, especially rapid industrial growth giving rise to increasing demand for labours, migration to urban area became necessary and gradually began acute with passage of time.

Primarily, emphasis was laid on urban physical development of the community. Urban problems are so multifarious that physical development cannot bringout any permanent solution alone. The solution of urban problem lies in proper regional planning which should take into account the geographical features, population, agriculture, industries, commerce, of the region to have balance population in the rural and urban areas. Region may be political and economic. Regional Planning is concerned with economic region. An economic region is an area with common economic base and social problems induced by natural such as river basin. Such examples are creation of an organization like Damodar Valley Corporation for multipurpose development of water power resources of Damodar Valley and inter-state bodies of planning. Through regional planning a backward area can be developed, the example of which is Tennessee Valley Authority of USA. The people of the Valley mostly depend upon agriculture. Floods, were causing heavy annual loss. There was no electricity, etc. But the T. V. A. was created covering about seven states to achieve the desired goals.

After II World war increased interest was shown to physical planning known as Town and Country Planning in most of the developing countries. In India the II World war helped the growth of urban population because of number of war plants were set up at different places. Increasing pressure on land has also given rise to under employment in agriculture and gradually emigration of landless people from village to the towns. It would be more correct to say that urban areas have not been involved organically in the National Planning Process and it was as late as 1962 that the need for city development plan was realised. An analysis of population growth trend over the last two decades indicate that the rate of growth of metropolis is faster than that of small towns.

*The writer is the Research Officer of Town Planning Organisation, Orissa and doing post-graduate study in Planning at Centre for Environmental Planning Technology, Ahmedabad.

Under modern concept the scope of urban planning is almost as broad as field of Municipal Activities. Physical planning is only concerned with general pattern of land use, location of public building designing streets and transport system. But recently a new issue has come to cover the environmental factor which are essential for the healthy civic life and meeting the needs of community taking it as a organic whole. This new issue has expanded its scope more towards social, economic as well as to bring balance development between the nature and other elements which are polluting the atmosphere.

The objective of planning should be "The Best Community" that can be attained. In most of the cities, planning is largely a corrective as well as preventing process. The objective of urban planning is both social and economical. In achieving goals of community development the planner must bear in mind the fundamental values of individual liberty and right over property.

The modern state cannot leave the development to the individual for exploitation of scarced human resources of the community. The state directly or through its agencies must play an important role. In order to prepare a comprehensive plan, the planner has to have basic knowledge of the physical, economical, social and political structure of the community and accepted goals. The state has to provide the base to the planner and give him constant guidance.

In any regional or urban development plan, the old existing towns with their slums and ill planned of the past, present a serious problem, which is not easy to solve. The problem of slum is almost acute in all cities of India. It is told slums are the national problem. A person who becomes a juvenile delinquent because of unhealthy environment is not only a local problem but also a national problem. Apart from huge amount of money needed to clear slum, but many other problems like social, economic are also involved. Still then the problem cannot be left, as such. The solution lies in undertaking on a vast scale of "Urban Renewal"—A term which has recently come into planning. Urban renewal programme provides a means for replacing decayed or deteriorated areas. Urban renewal is a just responsibility of Government local bodies and private enterprisers. In Urban renewal the task involved are beyond reach of private individual. The programme includes complete demolition of slum and unwanted structure of old building, fresh layout of roads, lanes, sewer and reallocation of sites so reclaimed to the previous occupants on their shifting to new areas.

In India haphazard growth and ribbon development are acute due to lack of legal power and control over land use and construction of buildings. But it is found that the state Government and local bodies have not utilised their powers they have already possessed, because of the fact that there is constraint of resources. In this case the local body cannot fully depend upon assistance of State Government. They have to raise their own resources. A new avenue has opened by way of institutional finance which should be made maximum use of taking up scheme of urban redevelopment like shopping schemes, etc. or any other remunerative schemes which will act as a revolving fund.

In second five year plan emphasis was given on regional planning so that it could possibly evolve a balanced urban rural region in the country through comprehensive Town and Country planning Legislation. In Third plan serious attention was given to this problem. The Five Year Plan provides for preparation of Master Plan for major cities and also regional plan for industrial development areas. Specific recommendation for

drawing up Master Plan for cities, capital, port towns and new industrial centre, were laid. It was envisaged that urban development would fit in a larger plan of regional development because it was necessary that urban and rural component giving rise decentralisation of industries.

In the Forth Five-Year Plan the approach is to take up urgently programme of urban development including schemes for urban low income housing, slum clearance, improvement of transportation, sewer, etc., In Fifth Five-Year Plan also again much importance has been laid upon to same programme. In preparing such urban planning the problem of entire area have to be taken into account with an eye on regional development.

Recently to trace upon regional planning than urban physical planning, a hierarchical system for Town and country Planning has been emphasised in Model Town Planning Act. The level suggested are (a) State (b) Regional and (c) Local.

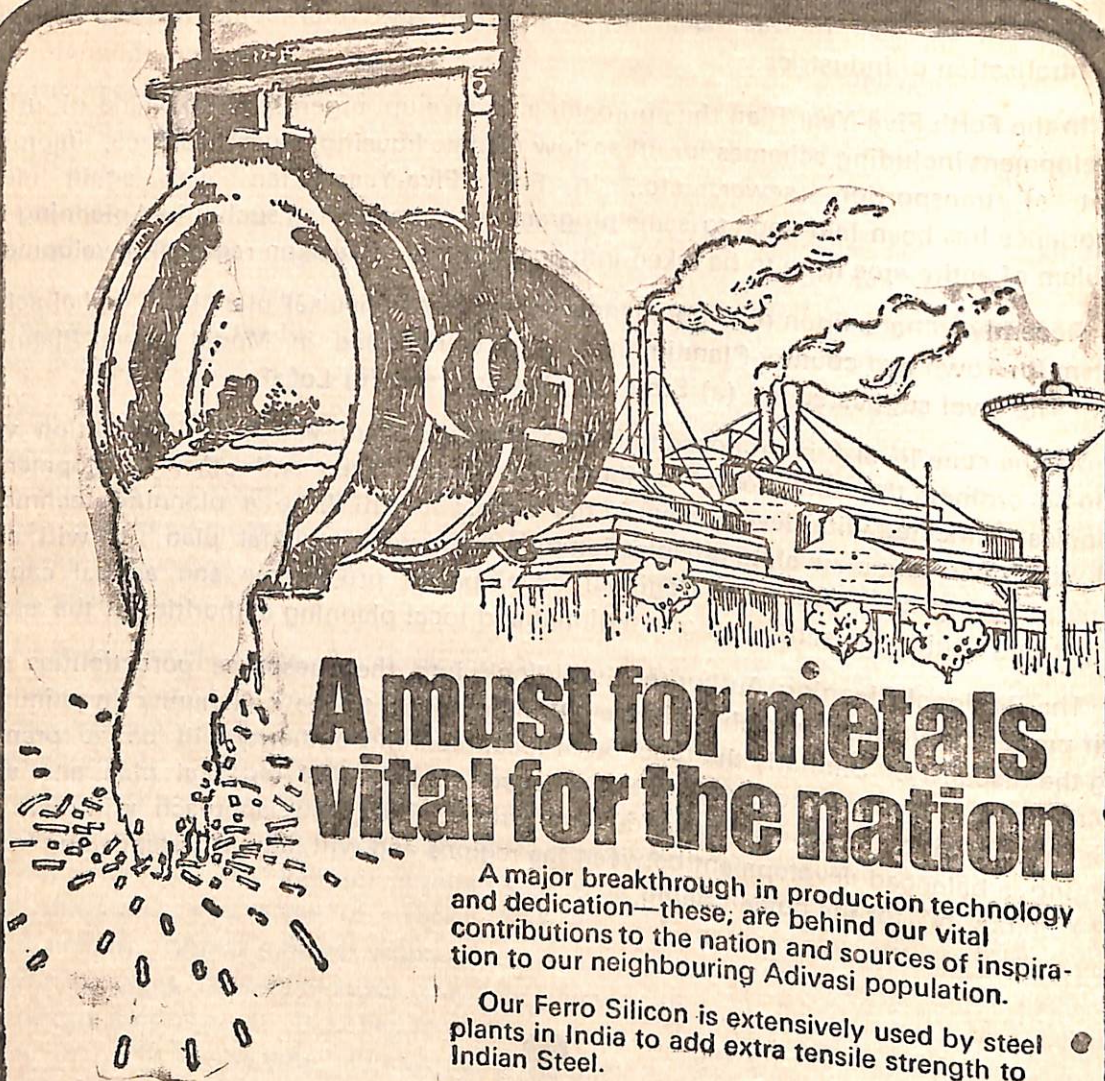
At the state level it is proposed to have a planning board which main function will be to co-ordinate the activities of various State Departments and other developmental agencies connected with development in the state. It will have a planning technique cell which will formulate state urbanization plan along with regional plan. It will also formulate five years. Urban and Regional development programme and annual capital budget and decide the setting up of a regional and local planning authorities in the state.

The Regional Planning Authorities will look into their resource potentialities and their proper mobilization which will give optimum benefit to the community in eliminating the disparity. Similarly the function of local planning authority will be to prepare a detailed plan, layout in conformity with the broad framework of regional plan and also their execution by tapping the various resources. Thus new approach will help in bringing, a balanced development between the regions and will help in establishing "the best community" for the human being.

Research Officer,
Town Planning Organization,
Bhubaneswar.

In his kingdom of love there is nothing
ugly, untruth, unjust and unloves,
And I dance with pleasure
when my life's stream mingles with his sea of love.

—Gopabandhu—



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TRIBALISM TO HUMANITARIANISM

SHRI M. S. MOHANTY

O rissa was not a State, then.

An Adivasi had come to lay his grievances before Gandhiji.

As accustomed, he lay flat on the ground.

He was born to prostrate before the 'LEADER' or even before the Leader's 'Hot-Line'

Gandhiji turned back

He refused to hear the man until he stands up with his head erect.

To the 'aboriginal' it was a challenge.

He could not respond.

He persisted.

It took a long 'persuasion' to make him stand up. Gandhiji too, was equally stubborn.

He won't hear a crouching-soul.

It hurt his sense of humanity.

To Gandhiji, 'Spirit' of man, is undefeatable "NAHY ATMAPARI-BHUTASYA-BHUTIBHAVATI SOBHAN".

From that incident at Bolgarh Dak-Bungalow, to a Tribal Ministers taking the salute, in the parade Ground at Bhubaneswar Capital on the Republic Day, was a panorama of change.

"What man could make of Man",

Pertinently ! Solzhenitsyan, Soviet 'Nobel—Laurette' asks :—

"Will we ever succeed in shaking off this burden ?

Giving free rein to the 'SPIRIT' that was breathed into us at birth—that distinguishes us, from the Animal-world" ?

"We are all fated to have the same EXPERIENCE to understand the same thing

"Experience—cannot be transmitted..—....

"We are all bound together, by a common-fate, standing on the brink of a great historical cataclysm—a flood that changes whole epochs.

—“The present World-situation, is complicated by the fact, that several hours have struck simultaneously ON THE CLOCK OF HISTORY”.

“We have all got to face up to a crisis not just a Social-crisis, not just a political crisis, not just a Military crisis and we must not only face up to this crisis, but we must stand firm in this great UP-HEAVAL—similar to that, which marked the transition from the ‘Middle-Ages’ to the ‘Renaissance’.

“We have become hopelessly enmeshed in our—SLAVISH WORSHIP OF ALL THAT IS PLEASANT—ALL THAT IS COMFORTABLE, ALL THAT IS MATERIAL—

We worship Things——we worship products. X X X, “TODAY IS TOMORROW OF YESTERDAY”.

What Solzhenitsyn says of human ‘SPIRIT’ in 1976, Pandit Jawaharlal said of human ‘HEART’, in 1952, in his opening address to the Scheduled Tribes and Castes Conference :—

It is OFTEN BETTER TO CUT OFF A HAND OR A HEAD, THAN TO CRUSH OR TRAMPLE ON A HEART”.

The First Prime Minister of Independent India announced :—

“I LIKE THE TRIBAL PEOPLE OF MY COUNTRY WITHOUT ANY DESIRE TO DO THEM GOOD OR TO HAVE GOOD DONE TO ME”.

“To do good to others, I think is a very laudable desire but it often leads to great excess, which do not result in good to either the doer or the recipient.....”Some of the practices of the Tribal people were perhaps, less evil, than those that prevail in our cities.....“In some respect, I am quite certain, theirs is better”

“Therefore, it is grossly presumptuous on our part, to tell them, what to do or not to do. There is a great deal we can learn from them. —Even though they have no Constitution, they are able to function democratically and carry out the decisions made by the experienced elders or representatives.....

“Above all they are a people who *Sing and Dance* and try to enjoy life; not people who sit in *Stock Exchange*. Shout at each other and think themselves civilised” —.....

“I am quite sure, that the Tribal-Folk with their civilisation of *song and dance*, will last long after *Stock Exchanges* have ceased to exist.

“We must imbibe something of the ‘SPIRIT’ OF THE Tribal-Folk, instead of damping it with our long faces and black-gowns.....

“Any attempt to forcibly absorb them into the normal pattern of social life, ignoring the fact that they are something different and as wrong as the way of forcible assimilation—that is an insult to them” X X X X X
‘NOBLESSER OBLIGE’

It was not for nothing, that the First Prime Minister of Independent India, had in his Prison-Cell-as from ‘NOAH-ARK-Glimpsed’ into the ‘WORLD HISTORY’ and “DISCOVERED INDIA”.

How long before Jawaharlal's—forthright pronouncements above 'SPENCER, IN FARRIE—QUEENS' HAD said of the 'GENTLE NOBLES TRIBAL—MAN, THAT KNOW of no other wealth, but PEACE AND PLEASURE—WHOM MONTAGNE' had characterised as INHABITANTS OF AN UN-POLLUTED AND HARMLESS WORLD OF HILLS AND FORESTS, who were naturally virtuous, as compared to the civilised man"?

"The Tribals are only wild in the sense that wild flowers are wild,—but in them are true and most profitable virtues and natural properties, most lively and vigorous".

Civilisation has bastardised these virtues applying them to the pleasures of our corrupted taste;

"The aboriginal is no mere 'CALIBAN....."

"These are the best people I have ever met—far any away the best,....better than any artists or writers, any rich people or any of the proletariat"—declares JOHN COLLIER—long after, "DRYDEN'S :—

"Ere the base laws of servitude began, when wild in woods, the noble savage ran"

FROM WHENCE ?

And how does Dr. Suniti Kumar Chatterjee, National-Professor of Literature, trace the origin of our aboriginals : ?

According to Dr. Chatterjee the pre-Aryan inhabitants of East-Iran, East-Persia, Afghanistan and Punjab, when came into conflict, with the incoming Aryans, from West-Asia and Mesopotamia : they acquired two nomenclatures—'DASA' and 'DASYU'—traceable in 'RIGVEDA'. They were called 'DASYAU', because, they resisted the incomers. They were called "Dasa" because they were defeated.

In Europe, as well, the 'Slave' or 'SKIAVS, WERE so called, because they were conquered by West European Germans. The word 'Slav' has its synonym in Sanskrit. 'Srav' which means 'glory' and 'respect.' The word has suffered the degeneration through its process in history.

Incoming ARYANS had first called the original PROTO-AUSTRAL-OLD inhabitants 'NISADA' with its Synonym 'SAVARA' and 'PULINDA' AUSTRIC, OR DAKHINA, OR 'NISADAS' were original Cultivators, and the founders of 'Village-Community'

The Aryans were NOMADS.

From 'GRAMA' to SANGRAMA' was a natural transformation.

To Arayan-JAJABARAS' the words 'NAGARA' 'PURA' or PURI were unknown.

They had 'Gadas' OR 'FORTRESS'.

Gradually the Aryans assimilating the word 'PURA' called their 'INDRA' *

'PURANDAR'

I am no philologist and would therefore leave the study in further depth, to competent hands. What I like to point out, is only an aspect in TOYNBEE'S STUDY OF HISTORY' that the intruding factors stimulate creativity"....HYBRID VIGOR OF CROSS-FERTILIZATION.

'UNITY IN DIVERSITY'

I may, pertinently, refer to a proposition of that Master Critique of 'Society' and 'Men-of-Letters' of 20th Century—'ANDRE GIDE':—

"What creates Unity in its luxuriant diversity is the fact that all the minds composing the period, come and drink of the same water".

Talking of the European-Community, 'Gide', adds, "In order that the sentiment of unity of a country be formed and strengthened, it is necessary that the different elements that compose it, MINGLE, CROSS & BLEND".

RETAIN OF PAST—WHAT GIVES COURAGE TO FUTURE

Let me leave it at that, for those learned friends, who hold the Governmental-charge of INTEGRATION.

WITH GIDE,—I would only underline that—to be 'Universal' one must be 'National', and to be 'National' one must be 'Individual' If Dr. Kopper, is right, the doctrine of 'chosen-people', growing out of Tribal-Collectivism, has led as much, to its modern version of 'Racialism and Fascism of the 'Right'-variety, of Marxism, or PROLETARIANISM OF THE LEFT-LABEL.

Following a proposition of Dr. Manmath Das—"India WITHOUT ORISSA, IS GREECE WITHOUT ATHENS",

I may pardonably trace back to the 'Republic of ATHENS', during Socrates and Plato, when Plato in his famous 'Republic' projected the 'Caption' of this 'Dissertation'.

Equally as well, Plato's interpretation of 'MEDICINE' as a form of Politics, found its echo, when Prime Minister Shrimati Gandhi used specifically the TERM 'DAWA' (meaning Medicine' in Hindi and Urdu) in her historical address to the Nation in November last—to cure a 'sick-Society'.

Why have our Tribals, the MEDICINE-MEN or SHAMAN', as their leader ?

Their power of 'Magic' is accepted unquestionably, for all 'do's and don'ts in Tribal 'Taboos' and to Hair ARCHY', "PLATO visualises his political mission, as one of healing the Sick-body of Society" (Kopper 1-121) "The Magical, Tribal, Collectivist-Society is a CLOSED—SOCIETY", where TRADITIONS & INSTITUTIONS leave no room for personal responsibility, where, unlike in OPEN SOCIETY, an individual, is not confronted with personal-decisions" (Ibid p. 152).....TO WHITHER ?

How aptly, does Mrs. Gandhi, put her finger on the sore,....when she deplores that those of the Schedule—Castes and Tribes, elected or appointed to public-office, or the educated, holding power or office, are 'uprooted' from their original 'class-structure' or soil ?

To this, Minister 'Maurya'—adds the piquancy of "PATRON—CLIENT" relationship and urges a re-definition, and amendment of Act. 335 of the Constitution.....to make it meaningful for the 'Weaker Section' in the given context of existing Vested—interests'.

Being her 'Father's-Daughter—Mrs. Gandhi proudly puts in her preface to 'India-Indira'—she could not conceivably help the 'forthright foresight'.

If Dr. Rajani Kothari, in his monumental study—"CASTE & POLITICS" poses the question :—"Caste uses politics or politics uses caste,—Dr. Myrdal, answers the same

IN HIS EPOOHAL 'ASIAN DRAMA---"The relative stability of the rural scene, must be understood as a equilibrium resulting from the interplay of diverse interests within the complex-rural hierarchy—a situation that makes it difficult to mobilise the massive support for change (Vol. II-at p. 1062) Dr. N. Pattnaik dives deeper. in our local-soil, when he says—"Conflict between economically unequal social-classes, have given rise to horizontal cleavages between ascribed and achieved leaders (Caste and Social Changes' (P. 62).

Following the Pathology of culture, Dr. Pattnaik points to the 'worship' in the community village, which always involves joint-venture. Dr. Chibbar', however, while admitting that the pre-industrial social-inequality had RELIGIOUS SANCTION, propounds, that the new Economical—Orientation, has transformed 'Caste in to Class' How otherwise could 13 of the 62 sub-cultures among the Tribes in Orissa, be wiped out if not under the Darwinian formula of 'Survival of the Fittest ?

It is fit that the Government of Orissa, has appointed a Committee to probe into this problem of extinction of sub-cultural groups, IS not Science, a sub-culture, that values TRUTH & realised by Faith?

Appropriately our Chief Minister Srimati Satpathy, in charge of a State, with a pre-dominant proportion of Scheduled Tribes and Castes—calls for Dedicated and Selfless leadership of Back-ward areas, where leadership is comparatively un-changeable.

DARKNESS AT NOON

In the given prospect of abolition of the Constitutional-Reservation, for the 'Scheduleds,' by afflux of time—I would, be accused by my successors, if I do not, invite the attention of the concerned-authorities, to the 'Mohprasad-Relationship' that is still considered the most sacred and highest bond, existing and operating today, in Orissa, where even two villages are bound by mutual respect and reciprocity on principle of mutual-love and co-operation" (Dr. U. C. Mahanty-in 'Men & Society.)

Regretably as well, I must point at its bastardized term 'BABU-Relationship depending on the "capacity to spend money, after girl-friends".

The ritual-sanctity of Mahaprasad-Relationship', and the valued freedom of chosing one's mate, that marks the higher civilisation of our Tribals, has been corrupted by monied-sexuals.....leading to 'Immoral-Trafficking' in Adivasi-girls and forcible' Rape by Sexual-perverts, as much as the institution of 'Bondage-Slaves' (GOTI) in case of 'Males'.

If 'Gotis' had, to be rescued the rescued-Girl's need a 'HOME'?

If I appear cursory, In this dissertation, that's because, I am here but a Socially-conscious-Volunteer, in quest of my rich-heritage of EQUALITY AND FRATERNITY, INSTITUTIONALISED in a 'FREE GOD,'-UNIVERSALISED AS JAGANNATH-by my TRIBAL PROGENITOR'S THAT MAY perhaps lead the SPIRIT that the Non-Alligned, THIRD-WORLD-needs, for its Peaceful-Progress, to 'HUMANITY,' TO WHICH—in words of our 'Prime-Minister, NOTHING IS ALIEN'—"ABRAN BHUMI" 'VISWAM—DHARA'.

It is this Universalism,—for this equalitarian Justice (SAMYA NYAYA,—Symbolised in 'MAHAPRASAD-MAITRI'—that—prompted Gandhiji to his 'Harijan-Padjatra'—from Jagannath's Gate as much as it prompted RAJARSI Radha Krishnan, to pronounce 'HUMANISM' as the Religion of Secularism".

Does, not Prof. Chakraverty. in his latest Sociological-study of PURI as PILGRIMAGE' Conclude, that it was in this land of TRIBAL-ORIYAS, that the 'GREAT-TRADITION', could be functionally INTEGRATED with 'LITTLE TRADITION'

This land-mark in history of HUMAN—CIVILIZATION—enabled the 'KALINGAS' TO CONQUER their Conqueror,—ASOKA AND inscribe'—SATYA MEBA JAYATE'

"ART IS NOT TALENT-BUT IDEAL"

I am not chauvanistic, Nor even I—am irrational, faithful. My apology, for thus—mooting—the 'More', —is—what our Prime Minister thought fit to repeat in her latest address to Moscovites.

"We have each something to learn from others, AS MUCH AS—SOMETHING TO TEACH' TO THE BROTHER MAN.

Did not Dostoevsky,...writing of Puakin's Universalism, say'—it was, Russian Character—to fell one—self, brother to all men ?

How otherwise to justify..the Russians, Indologist's, acceptance of Dr. Amlesh Tripathy's proposition that the Tribals of this land of Jagannath were the progenitos of PRIMITIVE COMMUNISM—at MOSCOW History—Congress—some three years ago ?

Now in my turn, permit me to close, with a question of that Scientist Philosopher EINSTEIN. "I may be all non-sense—BUT HAVE I NOT SHOWN A WAY"—OF LOOKING AT THE PROBLEM OF OUR TRIBES AND CASTES ?

REDUCED PRICE OF BREAD

Consequent upon the reduction of ex-mill price of Maida to Rs. 171.00 per quintal, the price of bread manufactured by Bakeries in the State has been suitably reduced. The present and the revised prices are indicated below for information of the public.

Size of the bread (1)	Present Price (2)	Revised Price (3)
400 Gms. bread	Rs. 1.15	Rs. 1.10
200 Gms. bread	Rs. 0.58	Rs. 0.55
100 Gms. bread	Rs. 0.33	Rs. 0.30

Prices in Koraput and Kalahandi districts will be more by 5 paise in each category due to extra cost of transport. The above revised prices in column 3 will come into force from 1-10-1976. The Bakeries may however, continue to use old wrapper papers stocked with them which will show the current prices of Rs. 1.15, Rs. 0.58 and Rs. 0.33 respectively for 400 gms, 200 gms and 100 gms. Consumers are hereby notified that the revised prices will come into force from 1-10-1976 and they should pay the reduced price as notified above not withstanding the higher prices mentioned on the lables.

LEGAL AID TO THE POOR

SHRI SATYAPRIYA MAHAPATRA,

The Paper was read and discussed and appreciated in the Symposium under the auspices of All Orissa Lawyers' Conference, 1976 organised at Rabindra Mandap, Bhubaneswar from the 20th March 1976 to the 21st March 1976. The symposium was presided over by Mr. Justice Abhimanyu misra (Retd.) under the convenorship of Shri Jadunath Das Mahapatra, Minister, Education and youth services, Orissa.

Editor

Whether this grammar relates to the legalised State aid to the poor or the the supply of legal interpretations in different litigations to the poor, in order to understand clearly the concept of legal aid to the poor, a proper study of the concepts of law, social justice, legal profession, social conscience, democratic socialism and legal aid and advice service and its scheme of enforcement is absolutely necessary.

A theory defining Law as the 'command of the sovereign' is diametrically opposed to one which defines law as 'a Rule in accordance with Right Reason'.

Austin defines sovereign in terms of obedience. But the identification of the sovereign as a person who is habitually obeyed by the bulk of the population but who himself obeys no other person claims at one and the same time too little and too much. It is not enough to say that sovereignty consists merely in being obeyed, yet it is too much to state that the sovereign cannot himself be in the habit of obedience to some outside body. In fact this identification confuses the two questions. 'Where is sovereignty' and 'Where is supreme power'.

RIGHT REASONS

Realistically speaking, a statement of law is nothing more than a prediction of what the Courts will decide. This well describes what a lawyer does when advising a client whether or not to bring proceedings, on his knowledge of the law and his experience of Court reaction, the lawyer estimates the chances of success, assesses the amount of damages likely to be awarded and so advises his client.

But a lawyer's submission on a point of law is not a prediction, it is not a forecast of what this or any other judge will decide, but an argument about what the judge should decide.

Now an age has come in India when a distinction should be made between law in the books and law in practice. A committed Judicial Bench is expected to work with a committed Bar. Socio-Political philosophy of the State is to be derived from the people of India and it is to be devested to the people of India through constitutional machineries which every body is anxiously eager to implement the legal aid Programme advanced by the Congress President Shri D. K. Borooah.

SOCIAL JUSTICE

To a very large extent, removal of poverty in India implies amelioration of the lot of the rural folk, particularly landless labourers, small and marginal farmers and village artisans. The emphasis laid by the Prime Minister on speedy compilation of propol land records, the implementation of ceiling legislation, the provision of house sites for the landless, review of minimum wages in agriculture, the abolition of the feudal practice of bonded labour and the moratorium on repayment of private debts in rural areas are all designed to tilt the balance of social and economic power in rural areas in favour of the under-privileged sections of the community.

The Central Government is now collecting up to-date information from States regarding steps taken to acquire surplus lands and to redistribute them among the landless. The Government is also seeking ways and means of overcoming difficulties created by stay orders in matters relating to revenue and other laws. Draft legislation abolishing the practice of bonded labour is now in an advanced stage of preparation; An expert group has been appointed to recommend model legislation to States for liquidation of rural indebtedness. In implementing 20-point programme of the Prime Minister the Government of Orissa has adopted all possible measures in the meantime. The Government of Orissa has taken suitable steps to amend the Orissa Money-lenders' Act, 1939 to tackle effectively the problems of rural indebtedness. Already over 700 cases have registered against the money-lenders in different parts of the State under the amended provisions of this Act. Some States have already issued ordinances providing for moratorium on repayment of private debts in rural areas. As declaration of moratorium needs to be supplemented by more positive measures the nationalised banking system has been geared to play an increasingly useful role in expanding credit to hitherto unbanked sections like agriculture.

The programme outlined by the Prime Minister attempts to reach towards our long cherished ideal of social justice. Implementation of the programme will undoubtedly help mobilize India's vast reservoir of human and material resources for national reconstruction and development. As the Prime Minister has reminded us there are no short-cuts to prosperity. There is only one magic which can remove poverty and that is hard-work sustained by clear vision, iron will and the strictest discipline.

Practising lawyers and indeed, most private lawyers like Austin for instance are content to rest the law upon authority. Legislation is law because it is enacted by Parliament, plethora of precedents is law because it is enunciated by the Courts and it is unnecessary to examine too closely why Parliament and the Courts have power to make law. The Private lawyer, the criminal lawyers and even the administrative

lawyer in a country like India with a written constitution need not go higher than the constitution itself. It is the fundamental law and rules made in accordance with its terms are law.

DUTY OF LAWYER

In any case, a constitutional lawyer or a political scientist cannot be satisfied with a definition based upon authority, for he is concerned essentially with that authority. It is his business to explain or even to justify it. The practising lawyer is in fact dependant upon him for this purpose. He has to determine what are the fundamental norms which govern the political authorities. Until it is established what authorities have power to make laws and what kinds of power they possess, the practising lawyer has no means of knowing what is the law with which he is concerned. Here comes the scope of political philosophy which may be either democratic or democratic socialistic or communistic or the like.

LAW AND REASONS

We are concerned with Rules with Right Reason. The processes of explanation and justification are different and relate to different branches of knowledge. The process of explanation is the function of constitutional law (or jurisprudence) or of that part of political science which is concerned with the actual working of institutions; the process of justification belongs to political theory (or the Philosophy of law) or to that part of political science which relates to theory of institution. The difference is one between facts and subjective theories. Ideas are in themselves facts. Indeed, laws are nothing but ideas, whether they are put on paper or enshrined in the hearts of legislators or judges.

A difference arises between the ideas which people accept and the ideas that they ought to accept. It appears possible to contend both a treaty signed under threat of war is a treaty and that it is not a treaty, and both that private ownership in land is a virtue and that, in the same circumstances, it is a vice. In any case, the principles or methods followed in deciding such facts have to be determined. Whatever the circumstances may become, a sociological method should be followed. A new order established by Revolution, or by the substitution of one set of political institutions for another (as in an annexation or fusion of States in International Law) the new one becomes recognised. So far as ordinary private relations are concerned, the change of political order makes no difference. Because a man lives in a society where law and order have been maintained for centuries. If we examine the motives of his living in a peaceful vocation by obeying the laws as he understands them, we shall find that they are usually mixed, but the potential force of the State is only one among many. There are some rules which he does not obey or would not obey if he could break them, though he understands their general character. He obeys laws because it is law and he accepts the principle of obeying all laws which do not offend his moral sense. Conscience works out its own field in the regulated human society of civilisation.

INTERPRETATION

The law itself has some influence in establishing and maintaining social conventions. For if the law says that certain kinds of action are 'wrong' therein a tendency to believe that they are wrong. Moreover, to break the law is itself wrong. On the other hand the law usually says that acts are wrong because it is believed that they are wrong.

There is thus constant action and reaction between laws and social conventions. Yet a change in social ideas can change the effectiveness of obedience, even the social ideology can also change. When a civil order breaks down, as during a revolution, crime becomes much more prevalent though we may emphasise that this applies to certain kinds of crimes alone, and does not apply to the whole of the law. However, enforcement against some means obedience on the part of many others. The instruments of enforcing the criminal law in India are hundreds of Courts and tens of thousands of policemen. Even these would be quite ineffective against mass disobedience, but in any case enforcement by them implies obedience by them also. If the Courts were riddled with corruption and the police themselves lawless, it would be quite impossible to enforce anything. Corrupt and disobedient minorities, even among judges, justices and police, can of course be dealt with by force; but the use of force to maintain obedience assumes always a force which is obedient.

At last, we reach the constitutional law. Force cannot be used against those who control the force. A Government cannot coerce itself, though a Government can coerce one of its own members. The Courts cannot control the Government. They can give verdicts or judgments against, it, but they have no force at their disposal save that controlled by the Government itself. Thus even the rules of administrative law, which impose obligations on the State or the Departments of the State, can be enforced only if the Government itself consents.

ENFORCEMENT AND ACQUIESCENCE

On the one hand, the law enforced by the Government does not rest primarily on force, and on the other hand force cannot be used, legally or constitutionally against the Government. The constitution of a country, whatever it be, rests upon acquiescence. The fundamental difference between a democracy and a dictatorship rests in this: that the people in the democracy are free to learn what facts they please about their own system of Government, and to change it if they can think of a better, while in a dictatorship there is suppression of information, suppression of freedom of thought, and therefore the absence not merely of the means of establishing different system, but of learning whether there are any arguments in favour of another.

SOCIAL CONSCIENCE

Law is the embodiment of social conscience. Administration of law is the administration of social conscience. Legislation is a tool of expression of social conscience. This social conscience is the common man's General will represented through the means of legislation by those who are in the helm of affairs. But as our Chief Minister Shrimati Nandini Satpathy said, in the last Anti-Fascist Lawyers' Conference at Barabati Stadium, the Reformist thought has not yet identified areas of possible legislation. Because the Common man's sense of alienation from established institutions of society and his feeling that his welfare does not interest authority. This is potentially dangerous situation. A person who finds the law in different to his welfare is unlikely to be interested in preservation of the system of which the law is component and his frustration may not stop with some specific pieces of legislation but may conceivably extend to the whole organisation of legal system.

ADMINISTRATION OF LAW

Administration of law has three aspects. The making of the law, its interpretation and its enforcement. The lawyer has no role to play in the field of law making excepting

becoming a legislator by process of election in a parliamentary form of democracy. Broadly speaking, interpretation of law depends upon the judiciary though its enforcement rests on the executive of the Government. The legal profession of the lawyers is a part and parcel of the said judiciary. Our Judiciary has lived upto the high standards of patriotism and commitment to the objectives of our constitution built during the early years, after independence and has constantly endeavoured to remove the obstacles to the implementation of the development of social, political and economics justice (Preamble of the Indian Constitution) for the vast majority of the people in this country. Several amendments of the Constitution of India, and leading judicial pronouncements on the important complicated matters of Indian life, liberty, equality and fraternity to suit to social justice and directive principles of State policy, attract very much the legal profession to the field.

LEGAL PROFESSION

The legal profession which has been in the fore-front of the liberation movement of this country has to play its role in the campaign for securing social and economic justice to the poverty-stricken millions of this country particularly as the implementation of the measures for securing social and economic justice are left to the administrative authorities and tribunals in order to circumvent the apprehension of tremendous delay in the ordinary Civil Courts. It is well known that the bureaucracy also contains within itself representative of the vested interests and the forces of reaction and communalism who are bent upon frustrating the programme of social and economic justice by adopting delatory tactics. Further, the vast powers increasingly vested in the administrative authorities are being abused or are likely to be abused. Moreover, the legislation intended to secure social and economic justice being enacted by our legislatures contain within themselves, legal loopholes and anomalies which either frustrate or delay their implementation. These are the sectors where a Bar committed to democratic socialism (A political cum economical thesis) and the advancement of social justice can play an important role. The lawyers being the most conscious part of the intelligencia of this country have to play the progressive role of withstanding the onslaught of reaction and vested interests on the one hand and to check the arbitrary abuse of power by the bureaucracy on the other. This requires not only faith in democratic socialism but also continuous and organised vigilance. This is only when this organised vigilance is built up that the great experiment of securing social and economic justice through democratic means and the rule of law can be carried to a successful conclusion.

OUT-DATED LEGAL SYSTEM

Law may rest upon authority, but legal profession as a whole comprises the law, the lawyers and the judges. The criticism against the lawyers is that it is a class of traditionalists or conventionalists. So it is said that they are most orthodox by training and temperament. Really if we go deep into its history, it is clear that the interpretation of statutes, actions and omissions of individuals, either in official capacity or personal capacity, we stick to the past and accept the interpretation given. Law was administered in a technical manner by a group of people who had nothing in common with the average men and hence no sympathy for them. It is more or less intellectual gymnasticism rather than an attempt to meet out justice or find out truth. The aim was to perpetuate British Rule and not service of the people. The legal language was also foreign to Indians.

CHANGE OF LEGAL SYSTEM

With Independence, many things have changed, but not the legal profession or the administration of law. Laws are made to meet the needs of the people, to give scope for fulfilment of their aspirations but the legal profession left as it was, with the said traditional orthodox spirit and machinery. The system which looked ludicrous during British period, has become out-of-date, stagnated and at times mischievous.

The system requires overhauling. The system of legal aid creates greater hopes in that direction. The problems with which the legal profession is faced now are economical, social and intellectual. One of the greatest challenge, facing the legal profession is to see that the poorer, scheduled castes and tribal men in the society get an easy access to the law Courts, and litigation ceases to be a source of harassment. The other challenge is the prolongation of litigations. Until and unless these challenges are met, the legal profession cannot claim to be an honourable and useful profession in a democratic socialistic State.

CALL OF THE CONFERENCE *

The introduction of the legal aid scheme is very ideal. It leads to the meaning of personal involvement of the lawyers in the Legal Aid Service to the poor. Societies of lawyers and other social workers interested in the matter have to be setup at every District, Subdivision and Tahsil levels. If lawyers take up the burden of creating a climate for the reforms of law and the administration of justice, the rigour of the vice could be substantially mitigated. This conference is a call to the lawyers of Orissa in that end for intrigrated voluntary organisations in the Legal Aid Service to the poor.

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1. Legal Aid and Advice Act, 1949, or England and Wales
 2. Orissa Legal Aid to the poor Rules 1975—1976 C. L. T. 16, Orissa Order and Notifications.
 3. Legal Aid programme of Congress President Shri D. K. Borooah.

Advocate, Cuttack

The Indian—lotus blooms in the world-pond,
And The holy *Nilachal* is like pollens in the lotus ;
And wherever I am in India I am always in my own room.
In my eyes The Indian-stone is a holy stone,
and every place is as beloved as my Puri,
And all water is as holy as the water of fine holy rivers,
And every holy place is my *Nilachal*.

—Gopabandhu

THE WHEEL IN THE MUDDY RUT

SHRI SARAT CHANDRA PUJARI

In my country it is a common practice to make mountains of mole hills. But it is rare to transfigure a minor project in to a major one. The same is applicable to towns and mufosils and literate and illiterate alike.

"If Mr. X proposes, Mr. Y opposes". "If some decide to remain, others will walk out". "They do not see eye to eye". "He is our man". "No, I won't speak to him". "Why should we, of so many, bother?" "What is that to us," "Let us see how they will do without us?" "We have got the right"—"Some will say, the others will say", "Oh! that is for the Government to do"—We end up in this fashion. The wheel of progress remains embedded in the muddy ruts.



A view of the Pond of Dullawpur village

We have hardly any time to brush off a little speck of dust without much ado. A vast time of nearly three decades have been spent. But we have taught only this much to our youngers. The sturdy youth of my free country could not learn how to get pleasure from hard work and benefit from it. They could not taste the golden way to live by toiling. They could not feel the contentment of selfless service and labour.

Some three years back a new wave of feelings engendered by the N. S. S. crossed the boundaries of our College in rural setting and reached us. During this period the N. S. S. Unit of Larmbha College has organised seven to eight camps—special and normal. Still then the experience that we got at the N. S. S. camp organised at Dulampur in Attabira Panchayat Samiti of Sambalpur District is unforgettable.



The members of Indira-Nandini Mahila Samiti also participated in cleaning the pond. Dulampur is an old village. The villagers have scattered into small sectors within a radius of one mile. There is no "Gountia" in the village. "Bethi" "Bagari" "Sankar" and "Money Lenders" of the type are not there. Many have migrated. Many have immigrated and settled. They have purchased land. Even people from outside the state—cultivators from South India, "Banias" from Rajasthan and Haryana—have localised themselves. The outskirts of the village has witnessed the establishment of a huge automated Rice Mill. Probably every individual has managed to better his income. There is no exploitation. Still there is no peace. Nobody pays any heed to others. Every body's mind is filled with hatred, jealous and ridicule against the others.

Towards the end of the summer vacation of 1975-76, a ten days' camp was initiated with 22 N. S. S. student volunteers and two Lecturers on the 25th of June 76 at Dulampur U. P. School. On receipt of the information, the teachers of U. P. School after preliminary arrangements were waiting for the team to arrive.

Within two days, the Sanitary Inspectors of R. H. C., Attabira with his two associates and three House Surgeons of the S. P. M. Department, V. S. S. Medical College, Burla attended the camp. The student volunteers and the teachers went around the different localities and organised two meetings to explain the aims and objectives of the N. S. S. by the help of the School teachers. The study revealed that, (1) there is a paucity of usable water, (2) need of an all-weather link road, (3) control of the flow of the discharged water of the canal which submerged the main thoroughfare throughout the year, (4) construction of School building and (5) the apathy of the villagers to take pre-cautionary measures against dirt and disease amongst the other problems.

Though some villagers were conscious themselves it seems there was no concerted effort during the last twenty years to solve the problems. There was a difference of opinion among the villagers when some proposals were put before them by the teachers and N. S. S. volunteers. Twenty-years of individual, political and social differences amongst the people could not provide us a clue to solve any one of the problems within a short span of ten days.



The teachers and volunteers engaged in cleaning the pond

The centrally located reservoir has remained unhygienic. A part of the polluted water of the Rice Mill which is located on a higher ground is streaming in to the reservoir via the canal which runs through the reservoir. The Harijans have gradually reclaimed the marshy portion of the reservoir. But nobody has pondered upon the idea to make the water of the reservoir usable. Two ponds located below the level of the reservoir were being used by the villagers. A few months ago, the villagers deeded the smaller of the two ponds. There is a temple of Lord Siva by the side of the bigger pond which is situated nearer to the village.

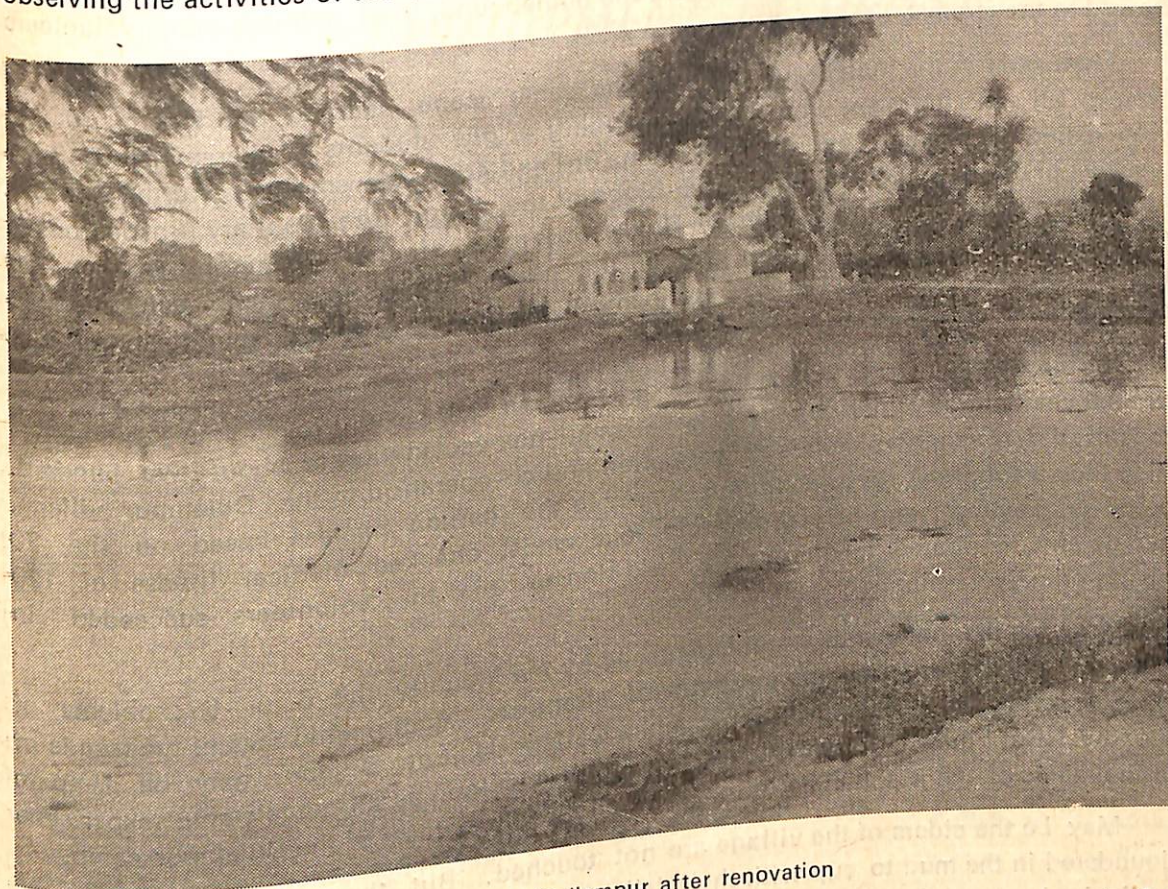
It was known that, though the Panchayat wanted the co-operation of the villagers as regards the above matters, it was met with only partially. The reason being the absence of co-operation and the villagers having no confidence on the leaders. As a result, the pond was transformed into a grassy field after the gradual accumulation of the weeds. The area of the pond is nearly 5400 sq. yds. At places, the deposits of the weeds were four to five feet deep. In spite of the state of affairs of the pond the women and children were forced to use the putrid water by cleaning a limited portion of the weed nearer to the bathing ghat. From the bank to the centre of the pond, the weed was so thickly deposited that even people could take their cattle to graze over it.

Though the villagers assured in the meeting to co-operate the volunteers, the next morning they did not turn up. In spite of this, the project to renovate and clean the pond was undertaken according to the schedule prepared by the volunteers of the camp. 20—25 inexperienced volunteers began the work with determination. Tools collected were sickle, sdade. ropes, bamboo, poles, wicker baskets, etc. The thick layers of weeds, often 4' to 5' deep were cut into chunks, pushed to the bank by floating them over the water. They were further cut into smaller pieces and were lifted to the higher ground to be thrown outside the embakment. In the vast stretch of weed, the working volunteers looked like little dots; their effort appeared to be a drop in the ocean. After awhile some villagers appeared under the peepal tree at the embakment curiously watching the activities of the volunteers. Some shouted instructions, some ridiculed, some laughed at the volunteers. Scorched under the sun and drenched in the rain, when the volunteers were returning fatigued, at afternoon, to their camp, someone from the Harijan bastee flung comments at the volunteers, "These people have been given a contract of Rs. 640



Students and volunteers at work

by the Sarpanch for this job". The minds of the volunteers were shadowed by despair and indignance. This type of welcome was not palatable for the volunteers who were returning scratched and bruised after struggling in the marsh amongst snakes, frogs, leeches, fishes and thorny weeds. The next morning, dispelling all the indignance, despair and ill-feeling, the volunteers were again on the scene, man after all, is man; the humane in man never dies. Reasoning comes. That evening the meeting was attended by Shrimati Sarangi and Shrimati Guru, the Secretary and President of Indira-Nandini Mahila Samiti of Dulampur respectively along with other members of the Samiti. Steadfast, they were affectionate and united in purpose. They were observing the activities of the volunteers with keen interest.



The pond of Dullampur after renovation

To our utter surprise, even the weak and feeble ladies promised to co-operate the volunteers. On resumption of the job the next day, 60 to 70 ladies approached the site. Among them were present 5—6 years old children and 60—70 years old ladies. They were of all caste. Descending down the high bank they picked up the sliced weed and carried them over the embankment to throw outside. They were all agog with smiles; the volunteers were energized with unprecedented joy. That day the temple-ghat witnessed a scene which projected man's happiness earned in exchange of his labour. Anybody who hasn't seen the gleeful site will not come to believe that labour begets peace.

The volunteers bent upon their job having a new impetus. Everyday, from 7:00 in the morning till 2:00 in the afternoon the work continued for 10 days. The work included chopping the weeds into fragments, carrying them to the bank by floating them using the rafts—all this being submerged in marshy waters. Those who were engaged

in mouing talks stopped doing so. Those who were jeering at the workers hid themselves. The faces of those who were bragging about their claims as the time-old leaders of the people blushed with shame.

On 4th July, the closing date of the camp the pond was encircled by a clear tract of water. The stinking water has been discharged by making an outlet. Except a few stalks of lotus at the centre there was no vestige of any swampy mud. The teachers of the U. P. School and the women members of the organisation were feeling a loneliness, despair. In the evening the women members requested the volunteers in an affectionate tone to stay a day more to complete the task. The vacation was to end by the 5th July. Even then, after 10 days of tireless work the homebound, tired and dissipated volunteers bowed to the request.

From early in the morning of 5th July the same scene came to the fore : 60—70 women, all the volunteers of the camp including 4 girl students of Larambha College who visited the camp for one day only; some 3rd and 4th grade employees of the College, teachers of the U. P. School, some blue-blood of the village, the Sanitary Inspector of Attabira, his associates and even the House Surgeons of the Medical College—all shared a hand in the final attempt to clean the temple-pond. The camp scheduled to last for 10 days lasted for 11 days. But perhaps the twenty year old muddy pond was cleaned for a coming period of 20 years.

Within these 11 days, the volunteers of Larambha College dug four compast pits, inoculated nearly three hundred people, gave small-pox vaccination to about two hundred, organised five seminars on health, education and co-operation in the Dulampur village. Also they carried out socio-economic survey in the harijan bustees based on the "20 point programme" and helped disinfect four wells, checked medical fitness of 120 people and distributed medicines. In addition to this the volunteers succeeded in giving primary vaccination to 98 children.

Vis-a-vis the innumerable problems faced by the country the 5 or 6 problems of Dulampur village are probably unworthy of attention. Again, amid tens of thousands of N. S. S. camps the performance of Larambha College Unit at Dulapur may be a pale shadow. But I have a firm conviction that it will last long as an undeletable experience in the minds of the Mahila Samiti members and the volunteers of the Dulampur camp.

May be the elders of the village are not touched. But those little children who floundered in the mud to cup with their delicate hands the shrimps and small fishes will, no doubt, be touched with what we learnt and the contentment which we gleaned.

Indeed the fruits of selfless service and labour are exceedingly sweet :

The wheel embedded in the muddy rut, if it takes a turn traverses not a small distance. *

Principal, Larambha College,
Sambalpur.

EMERGENCY : A BOON TO INDUSTRIAL DEVELOPMENT IN ORISSA

The Industrial Development Corporation of Orissa Limited a Government of Orissa Undertaking has made significant progress specifically in the line of Production during the period of emergency. The total production in the period from June 1975 to May 1976 has come to more than Rs. 15.00 crores as against the same of the year of 1974-75, Rs. 14.00 crores.

The following table will show the comparative productions in the individual units:

units:

Serial No.	Units	Products	Production in M. T.		
			During emergency (in one year time)	Before Emergency (in one year time)	
(1)	(2)	(3)	(4)	(5)	
1	Hira Cement Works, Bargarh ..	Cement	—	3,91,190	3,29,250
2	Ferro Chrome Plant Jajpur, Road	L. C. F. C.	..	4,856	2,065
		H. C. F. C.	..	—	3,073
		Silico Chrome	..	5,545	693
		Ferro Silicon	..	—	203
3	Tile Factory, Choudwar ..	Roofing Tiles (Nos.)		20,60,956	12,43,606

The production in the month of March 1976 was 39,490 tonnes of Cement which is also highest of the monthly production and 120 per cent of the rated capacity. Similarly the Ferro Chrome Plant at Jajpur Road has made a record production of both Silico Chrome and Low Carbon Ferro Chrome in the month of December 1975. The production of Silico Chrome and Low Carbon Ferro Chrome has crossed 600 M. T. and 520 M. T. respectively.

ALEORING MARKET

The Ferro Chrome Plant has been exporting its products to Countries like Japan, Australia, Netherland and North Korea since its production from 1969. By now the unit has earned foreign exchange to the tune of Rs. 3.5 crores. In March 1976 the unit exported 1,000 tonnes of Low Carbon Ferro Chrome and earned valuable foreign exchange of Rs. 98 lakhs. Very recently it has also concluded an agreement to export 1,000 tonnes of Low Carbon Ferro Chrome value at about Rs. 1.00 crore to Rumania and in another contract the plant is also going to export 150 tonnes of Low Carbon Ferro Chrome to Netherland valued at about Rs. 15.00 lakhs.

Besides production, the despatch figure in case of cement has also reached the highest in the year 1975-76 with the despatch of 3,93,143 tonnes as against the last record of 3,40,454 tonnes during 1972-73. Significantly enough the cement unit has achieved cent per cent production and despatch during the 1975-76, for which commendation letters were received by the unit from the Central Government as well as from the Board of Directors of Industrial Development Corporation of Orissa Limited.

DISTRIBUTION DRIVE

In order to promote effective distribution and sufficiency in availability of Cement in scheduled price to the general public the Hira Cement Works had started a campaign in the month of August 1975, to mobilize the stockists throughout the state.

INTEREST OF WORKERS IS SAFEGUARDED

To safeguard the interest of the workers the Corporation have revised the wage structure and fixed up the minimum wage at Rs. 185 per month. In implementation of the minimum wage the management take no discrimination between a male and a female worker for same type of work.

At present the I. D. C. Division I employees about 5,000 workers both direct and indirect, besides supervisor staff and Officers who are highly skilled proficient numbering about 500. The trade union leader from within the workers are regularly sent to Workers Education Centre at Rourkela and also attend seminars and trade union leadership and development programme conducted by the National Labour Institute, New Delhi. The Workers Participation in Management has been introduced in all the units by forming of shop councils and joint councils and a seminar was arranged on the subject at the corporation's Bhubaneswar Office on the 23rd February 1976 where the management representatives and workers' representatives from all the units of Division I participated.

JOINT SECTOR INDUSTRIES

Besides managing some industrial units directly the division I of the Corporation also look after some units indirectly.

In the joint venture, in collaboration with National Agricultural Co-operative Marketing Federation of India Limited a Jute Factory is being set up at Dhanmandal with a production capacity of 13,000 tonnes of Jute products annually. The project is estimated to cost Rs. 6.85 crores. The first phase work of Civil Construction

has already been over and the 2nd phase work of construction of main factory building has been taken up. Orders are being placed for purchase of Plant and Machinery and the overall working for setting up of the factory is well within scheduled and satisfactory and the plant likely is to go into production by the end of 1977. The loan capital of this project has been lined up.

The corporation has also concluded a collaboration agreement with M/s. D. K. Jhunjhunwala and Company (P) Limited with a view to install a plant to produce Sodium Dichromate with a capacity of 3,300 tonnes and Sodium Sulphate of 1,200 tonnes per annum. The estimated cost of the ORICHEM Project is Rs. 3.21 crores. Land for the project have already been acquired and finance has been arranged and the project is likely to be completed by end of 1977. The loan capital of this project has also been lined up.

The Industrial Development Corporation's participation in East Coast Breweries and Distilleries Limited is also in a big way for setting up a Brewery Unit at Paradeep. The Corporation is also participating significantly in the management of the Company and the Civil construction of plant and installation of machinery are almost complete and this plant is likely to go in to production by the end of this year.

The holy burial grounds of our ancestors

which sing of national glories,

And the holy temples and the holy mother-land

when we die to save them we are redeemed.

Will Utkal understand this great lesson ?

The divine creator created this land for the people,

The God of Rain rains for the people,

The sun the moon and the stars rise for the people

And the streams and rivers flow for the people.

The country is for the people,

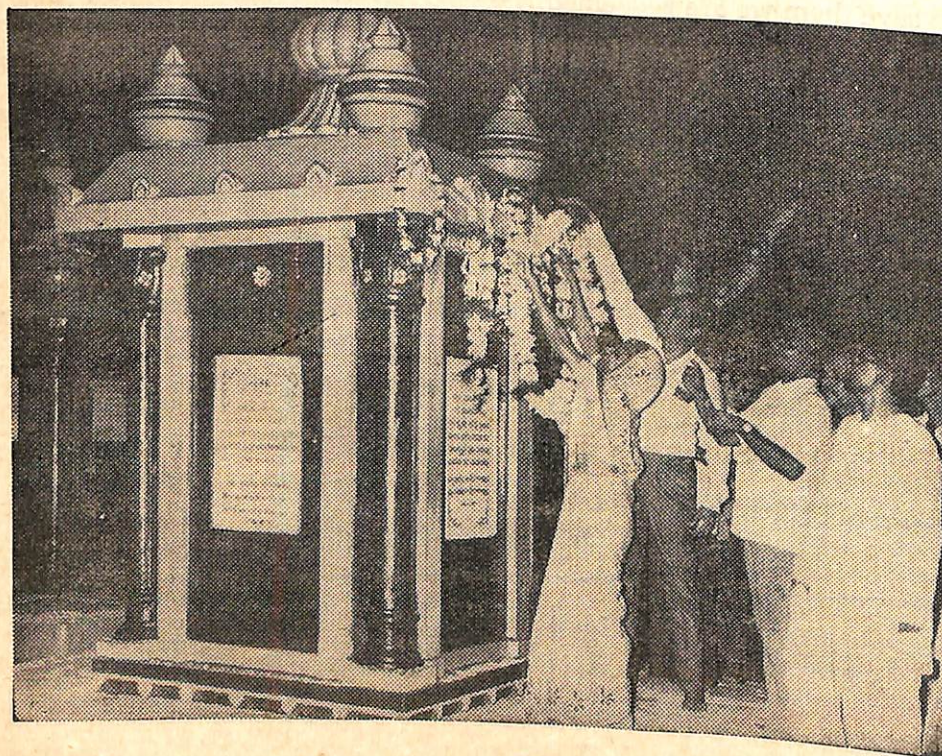
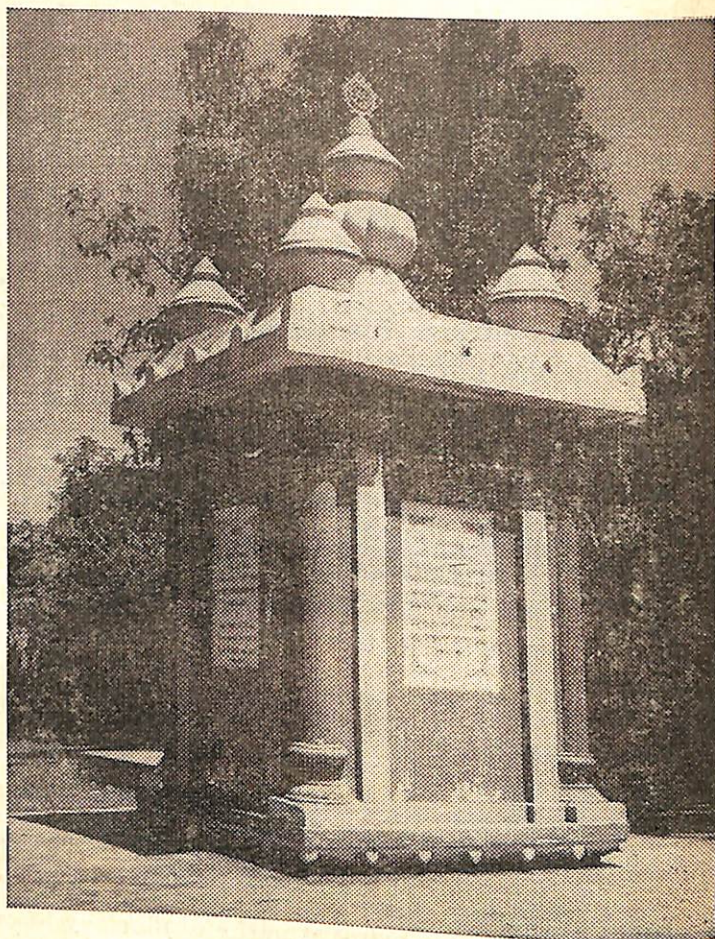
And the people rule themselves,

This is ordained by the holy scriptures.

And this is the eternal principle of India.

Gopabandhu

The great Samadhi Pith of Utkalmani
Gopabandhu is, at the sacred funeral
ground of Sakhigopal



The Chief Minister, Shrimati
Nandini Satpathy laying
flower wreaths on the
Samadhi of Utkalmani
Gopabandhu at Satyabadi
on October 9, 1976

MORE WATER FOR OUR FARMERS

Production and Prosperity always go hand in hand. A nation's prosperity is unthinkable without increased production. To quote our Prime Minister, Shrimati Indira Gandhi, "A nation's strength lies in what its people do for themselves and not in what it gets from others". The correct implication of these words is to be rightly understood in the light of our problems on the food front. Should a country like ours with a huge population continue to depend on others for food? The answer is "No". The answer has been provided as the first vital point in the 20-point programme announced by our Prime Minister. The action has been clearly spelt out in the words 'Five million hectares to be brought under irrigation'.

This action programme has greater significance for Orissa where drought and floods come alternately causing great loss to our production. The paradox continued to remain. Every year, while large tracts of fertile cultivable areas were going dry in some regions, vast mass of water overflowed other regions carrying away in its current the fruits of our labour. The situation warranted top priority attention. Irrigation was a 'must' whether it be flow-irrigation, lift or dug well irrigation. This would not only help in providing water for our lands to grow more crops, but also help check the wrath of floods to a great extent.

A three-proged strategy has been adopted by the State Government to bring more areas under irrigation so that the target production could be achieved. The efforts of the Government combined with the determined co-operation of the people has yielded results of no small significance. A major break-through has been achieved in the field of food-grain production. The total production in 1975-76 is estimated to be of the order of over 50 lakh tonnes.

OUR MAJOR AND MEDIUM PROJECTS

Out of the 8 major irrigation projects in the State, three continuing major schemes, namely Mahanadi Delta, Salandi and Anandpur barrage have been included in the Fifth Plan Programme alongwith two new schemes, the Rengali and the Upper Kolab irrigation projects. Besides, the Central aided Potteru irrigation project is under execution to utilise the tailrace water of Balimela Power House. The Salandi Project is likely to be completed in 1977.

In respect of medium irrigation, projects, we had eighteen continuing schemes to which twelve new projects have been added for execution during the Fifth Plan period. The location of these eighteen continuing projects with approximate ayacut area is given below —

Name of district	Name of Project	Ayacut area
Dhenkanal	1. Derjang ..	9,710 hect
	2. Dadraghati ..	4,110 hect
	3. Ramial ..	11,570 hect
Ganjam	4. Ghodahado ..	
	5. Dhanei ..	5,271 hect
	6. Bahuda (Stage-I)	9,150 hect
	7. Baghua ..	4,050 hect
Puri	8. Dahuka ..	3,070 hect
	9. Budhabudhiani ..	4,090 hect
	10. Salia ..	10,820 hect
Sundergarh	11. Pitamahar ..	4,230 hect
Mayurbhanj	12. Kalo ..	5,580 hect
	13. Khadkei ..	8,980 hect
Kalahandi	14. Sundar ..	4,230 hect
	15. Uttei ..	11,330 hect
	16. Saipal ..	3,150 hect
Balangir	17. Ong. ..	24,690 hect.
Phulbani	18. Salki ..	21,890 hect.

The following new projects have been taken up for execution in the Fifth-Plan with the estimated cost noted against each.

	Rs. in lakhs	Irrigation potential
1. Remal in Dhenkanal ..	356.91	5,260 hect.
2. Ramanadi (Stage-I) in Ganjam ..	61.00	11,320 hect.
3. Daha in Ganjam ..	407.92	6,160 hect.
4. Nesa in Mayurbhanj ..	54.00	1,020 hect.
5. Pilasalki in Phulbani ..	300.00	2,820 hect.
6. Dumerbahal in Sambalpur ..	250.00	3,260 hect.
7. Modernisation Rushikulya system in Ganjam.	128.63	3,240 hect.
8. Extension and Improvement of Hirakud Dam Project in Sambalpur.	37.33	1,950 hect.
9. Guhira in Dhenkanal ..	484.65	9,310 hect.
10. Sunei in Mayurbhanj ..	445.46	9,000 hect.
11. Aunli in Dhenkanal ..	53.19	0,890 hect
12. Kuaria in Puri ..	436.62	3,890 hect.
	<u>2,611.99 lakhs</u>	

Out of the 18 spill over projects of the Fourth Plan, the Budhabudhiani and Dhanei Projects were completed in 1975-76. Seven more projects namely, Derjang, Salia, Salki, Godahado, Pitamahar, Bahuda, Uttei and Baghua are scheduled to be completed during 1976-77.

By the end of the Fourth Plan the achievement from the major and medium irrigation projects was 5,84,417 hectares in Kharif and 1,87,013 hectares in Rabi. The cumulative achievement from the major projects during the year 1974-75 was 5,50,200 hectares in Kharif and 1,78,200 hectares in Rabi. Similarly, the achievement from the medium projects was 53,230 hectares in Kharif and 6,470 hectares in Rabi. Thus, the cumulative annual irrigation from the major and medium irrigation projects increased to 7,88,100 hectares by the end of 1974-75.

The additional benefit achieved during 1975-76 is 47,180 hectares in Kharif and 62,390 hectares in Rabi from major and medium projects. The additional benefit expected in 1976-77 from the major and medium projects is 17,040 hectares in Kharif and 20,930 hectares in Rabi. It may be mentioned here that the cumulative target envisaged through these projects by the end of Fifth Plan is 7,410 hectares in Kharif and 3,34,710 hectares in Rabi.

The irrigation prospects of the State has become brighter still as a result of the Godavari accord between the States of Orissa, Andhra Pradesh, Madhya Pradesh, Maharashtra and Karnatak on 19th December 1975. According to the agreement, Orissa can utilise a gross quantity of 200 T. M. C. of water in the Godavari basin on new projects. In the light of this agreement the State Government has gone ahead for execution of the Rs. 24 crores Upper Kolab Project in Koraput district, the foundation of which was laid by the Chief Minister, Shrimati Nandini Satpathy on 11th June, 1976. Also preparation are afoot for implementation of the Indravati project in the district of Kalahandi. The State Government is keen to work out these projects as quickly as possible so that vast areas of the districts of Koraput and Kalahandi could be brought under irrigation throughout the year. On completion, the above two projects will bring more than 7 lakh acres of cultivable area of Koraput and Kalahandi under irrigation.

MINOR IRRIGATION PROJECT

The contribution of Minor Irrigation Projects in the sphere of Irrigation is also not insignificant. 112 Minor Irrigation Projects were completed during 1974-75. This helped in achieving additional irrigation potential of 33,030 hectares. The programme on minor irrigation was confined to 59 continuing projects during 1975-76. Four projects out of these have been completed by end of March, 1976 with an additional ayacut of 1,600 hectares. 19 more projects are making rapid progress and by the end of July, 1976, it will be possible to provide irrigation to more than 7,000 hectares in Kharif of 1976. Besides, special Minor Irrigation Project programmes are under execution in the Intensive Tribal Development Project and Tribal Development Agency areas of Sundergarh, Mayurbhanj, Koraput, Ganjam, Phulbani, and Keonjhar. Some specified projects are also under execution in Kalahandi and Phulbani districts under the Drought Prone Area Programme. These projects, on completion, will irrigate more than 14,000 hectares in Kharif and over 6,000 hectares in Rabi.

LIFT IRRIGATION

A part from flow of irrigation from major, medium and minor irrigation projects, a determined bid was also taken to complete and energise quite a large number of lift irrigation points. By the end of 1973-74, there were 1,398 lift irrigation projects (466 tube wells and 932 River lifts) in the State with irrigation potential of 32,425 hectares. During the first two years of the 5th plan, i. e. by the end of 1975-76, 934 lift irrigation projects energised (329 tube wells and 635 River lifts), creating additional irrigation potential of 19,267 hectares. Thus, cumulatively, 2,332 lift irrigation projects with irrigation potential of 51,692 hectares were working in the State. During the current year, 1976-77, a target of completing 550 lift Irrigation Projects have been kept to augment the irrigation potential by 11,340 hectares.

DUG WELL FOR PROSPERITY OF SMALL FARMERS

It is true that the flow-irrigation projects, whether big or medium or minor, consume a considerable length of time and require huge amounts of money before they are commissioned for use. Therefore, emphasis was laid on utilisation of groundwater resources by way of sinking large number of dugwells wherever possible, especially for the benefit of the small and marginal farmers. The scheme has made repaid strides in the State. By the end of the co-operative year 1974-75, i. e. by the end of 1975 June, 86,177 dug wells were constructed in different parts of the State. During the co-operative year 1975-76, 18,588 such wells have been added bringing the total number of dugwells to 1,04,765 with an additional irrigation potential of more than 2 lakh acres in Kharif and 50,000 acres in Rabi. District-wise achievement of the scheme is given below.

1. Balasore	..	1,181	8. Koraput	..	1,609
2. Balangir	..	10,356	9. Mayurbhanj	..	1,985
3. Cuttack	..	9,601	10. Puri	..	10,252
4. Dhenkanal	..	11,854	11. Phulbani	..	1,177
5. Ganjam	..	37,889	12. Sambalpur	..	6,082
6. Kalahandi	..	4,667	13. Sundargarh	..	3,395
7. Keonjhar	..	5,733			

It is needless to say that the above mentioned irrigation programmes coupled with other developmental measures have brought about notable change in the rural economy. To quote our Chief Minister, 'Our efforts are on and we will continue to make Orissa self-sufficient in every front. We are determined to change the economic profile of rural Orissa'.

NEW FRONTIERS IN THE FIELD OF EDUCATION

Education is primarily a barometre of a Community's character and heritage. The more educated a nation, the more it is considered to be developed. Therefore, the role of education in a nation's life cannot be under-estimated, especially in the rapidly advancing world of science and technology. With this in view, new strategies have been evolved which seek to enlarge the scope of education.

Orissa, with its population of 2.19 crores stands on the 9th rung of the national ladder in respect of education. For quite a long time education continued to be the hand-maid of the fortunate few and the have nots went either uneducated or partially educated. The age old feudal order and the inhibitions which persisted in the society for a long time and above all, poverty deprived many a child of this land to have even the scopes of being literate. A large number of our population mostly belonging to the weaker sections suffered a great set-back for lack of proper education. This lop-sided system which was prevalent in our country for a long time, was primarily one of the main reasons for our continued backwardness. More so, in case of our State where a large section of the population lived below the poverty line.

In spite of the limited financial resources a determined bid has been made in the sphere of education for the first time to give necessary incentive to the students belonging to the indigent families. To quote our Chief Minister, Smt. Nandini Satpathy, the students should be the focal point of our educational system and a time has come when the affluent sections of our society should suffer a little sacrifice to expand the scope of education for those who remained neglected for ages. Accordingly, a number of measures have been introduced to attract large number of students from the weaker sections for prosecuting education and necessary facilities have also been provided so that, these students can continue their studies without depending on the meagre income of their parents. Similarly, some definite measures have also been taken in solving the long-standing problems of teachers to arouse in them a new sense of confidence.

The number of primary schools in our State is about 33,000 at present and more than 73,000 teachers man these educational institutions. Compared to the quantum of expenditure involved, the outturn had not been to our expectations. The main reasons for this are, continued absence of students belonging to the weaker sections and the large number of drop-outs during the academic years. With a view to preventing these drop-outs and to encourage the students of poorer families, the State Government have launched an incentive programme in a big way. This programme comprises, (i) supply of free text books and writing materials, (ii) supply of free uniforms, (iii) financial assistance for purchasing reading and writing materials, (iv) provision of attendance scholarships for girl students, (v) financial assistance to meritorious students.

To these programmes another two important programmes were added on the basis of the announcement of the 20-Point Economic Programme by our Prime Minister. These two programmes sought to ensure—

- (1) supply of essential commodities at reasonable rates to the students and to ensure supply of controlled commodities to students residing in hostels and approved lodging houses.
- (2) opening of Text Book Banks in Schools and Colleges to facilitate the poor students in their studies.

THE INCENTIVE PROGRAMMES

In order to encourage enrolment in elementary classes of children belonging to the weaker sections, the following incentive schemes have been implemented.

- (a) During 1975-76 free text books and writing materials to 50 per cent of the newly enrolled students in the age group of 6-11 at the rate of Rs. 5 per student were supplied. 30,274 students were benefited. During 1976-77, a sum of Rs. 5.02 lakhs has been sanctioned to benefit 1.004 lakh students.
- (b) Similarly, a sum of Rs. 56,364 was spent for supply of free text books and writing materials to 50 per cent of the newly enrolled students in the age group of 11-14 bringing the total number of beneficiaries to 6,517. During 1976-77, sanction of Rs. 2.25 lakhs has been given to benefit 22,500 students.
- (c) To encourage enrolment of girl students in the primary level, Rs. 1,09,740 was spent for supplying free uniforms to 50 per cent of the newly enrolled girl students during 1975-76. Rs. 2.04 lakhs has been sanctioned under the scheme to provide free uniforms to 20,400 girl students during 1976-77.
- (d) For supplying free uniforms to 50 per cent newly enrolled girl students in the age group of 11-14, a sum of Rs. 20,090 was spent during 1975-76. 2,009 students were benefited. Rs. 46,000 has been sanctioned for the purpose to provide free uniforms to 4,600 girl students during 1976-77.
- (e) To prevent drop-outs of girl students, Rs. 76,590 was spent during 1975-76 towards payments of attendance scholarships to girl students in the age group of 11-14. 2,553 students have been benefited by this. For 1976-77, Rs. 60,000 has been sanctioned to provide such scholarships to 2,000 girl students.
- (f) 22,723 students have been given reading and writing materials during 1975-76 with a financial involvement of Rs. 3,40,845. With a view to providing this benefit to 31,333 students, Rs. 4.70 lakhs has been sanctioned for 1976-77.
- (g) To help the poor students appear at the High School Certificate Examination, Rs. 41,850 was paid towards examination fee of students during 1975-76. Under the scheme 1,674 students have been benefited. With a view to extending such benefits to 3,680 students in 1976-77, a sum of Rs. 92,000 has been sanctioned.
- (h) Another significant aspect of the incentive scheme is provision of admission fee for poor students passing in first division. Under the Scheme 844 students have been given at the rate of Rs. 100 each for purchase of books and payment of admission fees at the time of their admission into colleges. A sum of Rs. 90,000 has been sanctioned to benefit 900 students during the current year.

SUPPLY OF ESSENTIAL COMMODITIES TO STUDENTS RESIDING IN HOSTELS AND LODGING HOUSES

Adequate measures were taken to ensure supply of essential commodities to 10,943 students residing in 131 hostels in the Universities and Colleges and more than 6,000 students residing in 454 approved lodging houses in the State. Similarly 1,961 High School hostels have been covered under the scheme bringing necessary benefits to 58,830 students. More such hostels will be brought under the scheme during the current year. To stream-line the distribution of essential commodities to the students, steps have been taken to open Students' Co-operative Stores in the Universities, Colleges and Schools. So far, such Consumers' Co-operative Stores have been opened in the four Universities, 45 colleges and 11 schools. Concerted efforts are being made to open more such stores during the current year. The above measures have helped in bringing down the mess charges of the students considerably. Exercise books and papers have also been supplied to the students at concessional rates to the extent of almost half the market price.

BOOK BANKS

The scheme for opening of Text Book Banks in the educational institutions has received special attention of the State Government. To give a strong impetus to the scheme, the Chief Minister made available sizable amount from the Chief Minister's Relief Fund for opening of such book banks in the educational institutions in the State. The progress is as follows:—

Out of 6,819 M. E. Schools in the State, book banks were opened in 314 M. E. Schools (one in each Block) involving Rs. 1.18 lakhs during 1975-76.

During the said year an amount of Rs. 13.81 lakhs was sanctioned for opening of book banks in 1,151 High Schools out of 1,803 High Schools. So far, text book banks have already functioned in 1,039 High Schools and the remaining 112 High Schools will have such book banks very soon. At the beginning of 1976-77, therefore 652 High Schools remained to be covered under the book bank scheme. An amount of Rs. 60,000 has already been sanctioned during the current financial year 1976-77 for opening of book banks in 50 High Schools. Besides, the Chief Minister has sanctioned Rs. 1,200 for opening of a book bank in one more school during the current year. It is proposed to cover all the schools under the scheme by the end of 1976-77.

During 1975-76, excepting 2 Sanskrit Colleges, book banks were opened in 86 colleges. In the remaining colleges for which necessary funds have been allotted, such book banks would be set up during the current financial year.

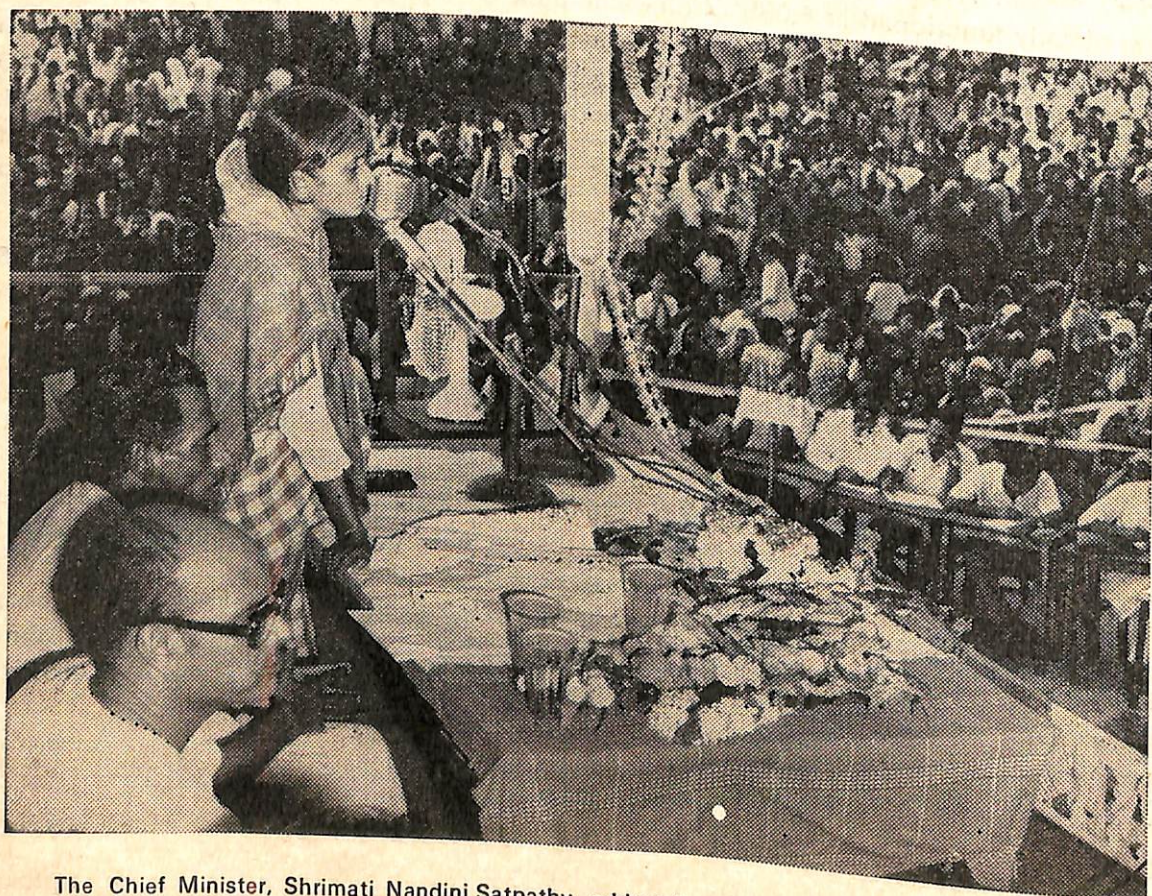
Book Banks have been opened in all the four Universities in the State.

NEW WOMEN'S COLLEGES

Another significant step taken by the State Government during the year is the opening of two Women's Colleges in the districts of Dhenkanal and Mayurbhanj. As a result of this measure a long felt need of the people of the above districts has been fulfilled. All the above measures marked the opening of new frontiers in the field of education. These measures will no doubt go a long way in not only bringing the State at par with other States where the educated percentage is higher but also this will bring about the desired new awakening in our rural population.



A scene of the Procession organised at Cuttack on October 9, 1976 to mark the
Gopabandhu Centenary celebration



The Chief Minister, Shrimati Nandini Satpathy addressing the people at Bhograi during
her tour to this cyclone-hit area on September 18, 1976

ORISSA'S BID FOR RAPID IMPROVEMENT IN THE SOCIO-ECONOMIC CONDITIONS OF OUR TRIBALS AND BACKWARD PEOPLE

Next to Madhya Pradesh, Orissa has the highest concentration of tribals in India. As per 1971 census, the State has a tribal population of 5,071,937 which constitute 13.35 per cent of the total tribal population of the country. In respect of the State population, the percentage of tribals is 23.11 per cent. The population of the Scheduled Castes, as per 1971 census, is 3,310,854 and this represents 15.08 per cent of the total population of the State. Thus, the population of the Scheduled Castes and Scheduled Tribes taken together constitutes 38.19 per cent of the total population of the State. For the overall progress of the State it was imperative that prompt and effective steps are taken in the direction of improvement of the socio-economic conditions of this vast population which remained neglected for years together.

More than one-third of the total area of the State covering 100 Blocks in the districts of Mayurbhanj, Sundargarh, Koraput, Phulbani and Ganjam have been declared as Scheduled Areas. To achieve the rapid transformation in the backward areas two important programmes, i. e., the Tribal Development Agency Programme and the Integrated Tribal Development Programme have been taken up covering 118 Blocks (98 Blocks under I.T.D.P. and 20 Blocks under T.D.A.). The States' sub-Plan envisages a sizable investment of Rs. 139.86 crores from the State Plan resources and Rs. 26.60 crores as special Central assistance besides the Centrally sponsored schemes undertaken in these areas, the above 118 Blocks have been included under 19 Integrated Tribal Development Projects and 4 Tribal Development Agencies.

LAND FOR LANDLESS ADIVASIS AND SCHEDULED CASTE PERSONS

With a view to create a sense of self-confidence in the minds of the vast mass of tribal and Scheduled Caste populations, a major step was taken by the State Government to provide lands and homesteads to landless Adibasis and Scheduled Caste persons. During the year 1975-76, 103,499 acres of agricultural land was distributed to 49,134 landless Scheduled Tribe persons. Similarly, 38,698 acres of agricultural land was distributed among 19,385 Scheduled Castes persons. As regards housing, the houseless persons, 699 acres and 336 acres of homestead lands were distributed respectively among 8466 beneficiaries of Scheduled Tribes and 5,196 of Scheduled Castes. Earlier in 1974-75, 1,49,416 acres of agricultural lands were distributed among 76,908 Adibasis while 60,442 acres were distributed to 31,067 Scheduled beneficiaries. At the same time, 887 acres and 396

acres of homestead land was distributed among 6,729 Scheduled Tribes and 3,445 Scheduled Castes respectively. Apart from the above measures, to safeguard the interest of the tribal people and also to save them from exploitation by other affluent sections, the Orissa Scheduled Areas Transfer of Immovable Property Regulation has been made more rigid. As a result of this transfer of lands by Scheduled Tribes persons has been restricted and has kept the greedy eyes of the local money-lenders and other non-tribal affluent persons at bay.

With a view to providing housing facilities to the deserving Scheduled Tribe and Scheduled Caste persons, subsidy to the extent of Rs. 1,200 for construction of house and Rs. 500 for purchase of house site is given.

PILOT PROJECT

A Pilot Project for Scheduled Castes, comprising six Scheduled Castes concentrated Grama Panchayat of Jajpur sub-division has been started during 1975-76. In this project 113 families have been given agricultural input assistance, 167 families with goat rearing units. To facilitate irrigation, 25 dug-wells were taken up out of which 9 dug-wells have been completed. Another project, the Sauras Development Agency is functioning in the Chandragiri area of Ganjam district to improve the economic conditions of the Sauras and Scheduled Castes families living there. Three small pilot projects for Scheduled Tribes have also been started outside the sub-plan area in Kankadahad Block of Dhenkanal district, Sukinda Block of Cuttack district and Gazalbadi area of Ganjam district. 307 Scheduled Tribes families have so far been sanctioned benefits for land reclamation and agricultural input assistance.

IRRIGATION FACILITIES FOR TRIBAL FARMERS

In the intensive Tribal Development Projects areas, four minor irrigation projects have been taken up in the Tribal Development Agency areas, 16 such projects have been completed irrigating, 8,525 acres in Kharif and 2,805 acres in Rabi. Out of 46 Lift irrigation projects taken up in I.T.D.P. areas, 44 projects have been completed being energised with financial involvement of Rs. 6.42 lakhs. The Lift Irrigation Points have created an irrigation potential of 3,190 acres. So also in the T. D. A. areas, 16 Lift Irrigation schemes have been completed with an irrigation potential of 1,702 acres. In order to provide quick irrigation to the tribal and Scheduled Castes peasants in the I. T. D. P. and T. D. A. areas, 1,124 and 2,330 dug wells respectively have been completed. To encourage agricultural practices in the said areas, 9,412 acres have been reclaimed and 2,694 acres have been developed. Besides, 3,212 pairs of bullocks and 3,187 sets of agricultural implements have been provided as input assistance. So far, Rs. 3,84.80 lakhs have been spent in the Tribal Development Agency areas while the total expenditure during the period 1974 to 1976 in the I. T. D. P. areas is about Rs. 2.11 lakhs.

EDUCATION FOR THE CHILDREN OF WEAKER SECTIONS

One of the major impediments to the socio-economic development of the Scheduled Castes and Scheduled Tribes community is lack of proper education. Therefore, emphasis has been laid on stepping up education among the Scheduled Tribes and Scheduled Castes by opening educational institutions of pre-matric levels, providing hostel facilities in remote areas and granting up scholarships and supply of reading and writing materials to them. In the post-matric stage, hostels have been provided to accommodate Scheduled

tribe and scheduled caste students who are given post-matric scholarships at the rates prescribed by the Government of India. The number of schools and hostels run by the Tribal and Rural Welfare Department in the State is given below.

(1) Chatsalis	..	105
(2) Sevashrams	..	1,185
(3) Residential sevashram	..	36
(4) Ashram schools (Boys)	..	41
(5) Ashram schools (Girls)	..	20
(6) High schools (Boys)	..	53
(7) High schools (Girls)	..	10
(8) Hostels	..	975

Besides, 4 Teachers Training Centres, two Training-cum-Production Centres and one Technical Training Institute opened in the heart of tribal areas are functioning well.

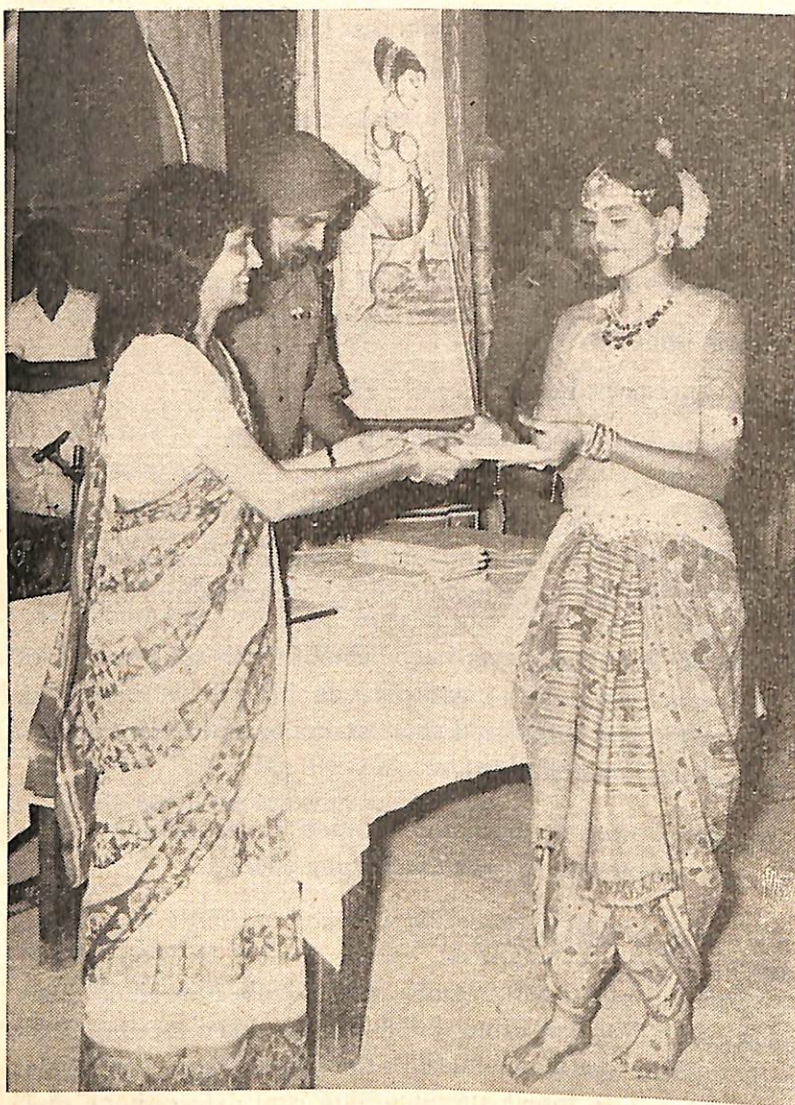
25 Adult Education Centres (Night schools) have been established as a result of which about 1000 scheduled tribe and scheduled caste persons have been benefited. Reservation of seats for scheduled tribe and scheduled caste students in different educational and training institutions in the State has been made.

As a result of educational measures and concessions granted to scheduled castes and scheduled tribes, the percentage of literacy is considerably increasing.

OTHER AMENITIES

The Orissa State Tribal Development Co-operative Society which has since been formed into a corporation have opened 250 Fair Price shops in tribal areas of the State with the object of providing production-cum-consumption credit facilities to tribals, procurement of their agricultural and minor forest produce and supplying them their consumer's necessities at reasonable rates. During the co-operative year 1974-75, the turnover was over Rs. 4 crores as against Rs. 2.50 crores during the preceding year. The corporation has taken up procurement of maize in tribal areas.

In the interior areas of the State, 17 six-bedded hospitals, 11 allopathic dispensaries, 4 antiyew units, 14 mobile health units and 11 Ayurvedic dispensaries established by the Tribal and Rural Welfare Department are functioning to render medical facilities to scheduled castes and scheduled tribes.



The Chief Minister, Shrimati Nandini Satpathy presenting the talented girl certificate to Prajeshwari Acharya at All-India Girls' N. C. C. Camp, 1971 held at Khandagiri



Shri Gangadhar Mohapatra, Minister for Civil Supplies, Tourism & Cultural Affairs is flanked by Sadar S. D. O., Sambalpur Shri M. M. Panda and Tahsildar Shri S. N. Satpathy with the recipients of Old Age Pension Certificate



CURRICULAR AND DEVELOPMENTAL DIMENSIONS OF THE NATIONAL SERVICE SCHEME

SHRI AVIMANYU BEHERA

The National Service Scheme was initiated in 1969 as a reformative step in making education more meaningful and realistic. However, many of us who have been connected with National Service Scheme during this period have come across problems in implementing the scheme within the rigid structural frame-work of the University Education and the Government outlay of finances. It seems to us that the National Service Scheme has been struggling to realise the high aims it put to itself. The major emphasis of the scheme was on 'Educational Values' that would accrue to the students involved, but time and again it was found out that evaluation is based on quantifying physical targets in terms of services rendered and durable assets built.

The scheme has sought to involve student youth to work with and among people to initiate social action projects and thereby enhance their knowledge and skills through a confrontation with the reality. The scheme has also sought to enable students to assume democratic leadership responsibilities for national development.

Education through community service implies restructuring of the curricula of the Universities and Colleges and stream-lining of education system. As it happens, the National Service Schemes continues to be an extracurricular activity. Its links with education as an integral part of the system are yet to be established. Over the years the objectives of the scheme have been further clarified in that the emphasis has changed from the engagement of students in any service or activity in their leisure time to the taking up of concrete steps to make National Service Scheme programmes meaningful and result oriented. The need for the development of National Service Scheme projects in accordance with local needs of the community and through the utilization of resources of the developmental organisations and voluntary agencies has been stressed.

To recapitulate, the scheme aims at making education more relevant to the felt needs of the community, it attempts to supplement didactic teaching with practical work in the community setting, it seeks to provide opportunities to students for leadership in planning and executing development projects and thereby build durable community assets, it emphasizes dignity of labour, forges links with non-student youth, and encourages participation in the promotion of national integration and development. In order to achieve these objectives, it is necessary that efforts are made by the colleges and the Universities to allocate a portion of teaching time of different subjects in the community settings. Otherwise National Service Scheme will continue to be an adjunct, and an extra-mural activity without having made a significant impact either on the community or on the restructuring of the Curricula, Education through community service is required to be treated as one of the teaching methods like practicals, classroom tests, and home assignments.

The National Service Scheme was started on voluntary-cum-selective basis because of the constraint of resources in the first place. Lack of experience in the universities and Colleges of running programmes of social service on a large-scale, inadequate infrastructure and also the reportedly negative experiences of compulsory youth training in Nazi camps were other factors which influenced the decision of the Central Government, to start the scheme on a pilot basis. However, if the primary objective of the National Service scheme is education through community service, as it has been rightly visualized, it cannot be allowed to continue as an alternative to the N. C. C. and N. S. O. indefinitely. It will be compulsory in the sense that all the students (and teachers) at the under-graduate and even post-graduate levels will be required to participate in the programmes of national development concurrently with the pursuit of their studies in the colleges and the universities. Such a participation will offer them opportunities to apply and test their knowledge through collaboration with other disciplines, in fact part of the course work will be completed through projects in community settings. It will be voluntary only in the sense that the selection of subject groups or optional subjects will be made by students themselves. Since each subject teacher will spend a portion of teaching time in the community on service projects variety of programmes will be developed on an inter-disciplinary basis which may be of interest to students and teachers and which may provide work experience to them.

Till such time when National Service Scheme becomes completely integrated with the curriculum, it should be made compulsory in the sense that all the students before graduation gain some experience in national or social service and additionally they also join either the N. C. C. or the N. S. O. This will amount to universalization of the National Service Scheme. Universalization implies that students who are admitted to the universities and colleges will offer additional course in community service as an integral part of their curricula and will also be exposed to practical work. This will help them inculcate right attitudes for national service. The possibility of initiating this process even at the higher secondary stage may also be examined.

At present a teacher is in charge of a unit of 100 volunteers. The latest circular of the Ministry of Education and Social Welfare, Government of India states that the teacher in charge should recruit 100 to 200 students. This seems to be a large number and effective utilization of 200 volunteers under the supervision of one teacher does not seem possible or workable. Therefore the number of 75 to 100 students per teacher should be specified.

As long National Service Scheme does not become an integral part of the curricula, teacher in-charge should be paid an out of pocket not exceeding Rs. 75 per month. In some of the States private college teachers are paid their out of pocket expenses by the college Principals, some of whom ask for donations, and the Government College teachers are paid this amount by the State Government, Education Department. In the case of Government College some amounts is deducted at source, for this payment is considered to be an additional income under the rules of the Finance Department. This practice should be discontinued and the question making this amount exempt from income tax may also be considered. In some of the states both the Government and private college teachers are paid this amount by the universities.

The selection or nomination of teachers for N.S.S. work is to be considered from the point of view of N.S.S. organization both at university and at the college levels. This implies that the University N.S.S. Advisory Committee should have the final say in matters of nominations or dismissal of the teacher-in-charge. This is necessary because there are instances in the Government Colleges (and also in the private colleges) where with the transfer of the Principal the teacher-in-charge of N.S.S. has also been changed. In some States, the Department of Education nominates teachers from Government Colleges and it takes any where between six to eighteen months to obtain the approval for the same. The N.S.S. work suffers on account of this delay for the teacher-in-charge is not certain whether his nomination would find favour with State Government. In other cases, teachers from Government Colleges are transferred to those colleges where N.S.S. units do not exist. This problem can be solved by introducing N. S. S. in all the Government Colleges in the States so that wastage of experienced and trained N.S.S. teachers is avoided as far as possible.

The selection of student is done by the programme officer through personal contacts, lectures, posters, notice-boards, college magazines and application forms. This practice may continue. However the work experience under N.S.S. can become more meaningful when students are imparted instruction in their subjects on project sites when they are actually involved in developmental work. They may be encouraged to take part in different programmes so that they stand the chance of being selected for inter-college, university level, interuniversity State level, zone and All-India projects or camps under the National Service Scheme. If this kind of structure is established from the college level to the All-India level, this in itself will serve as an incentive for good students to come forward in large numbers. Students may also be given certificates and the State Public Service Commissions may be directed to give due recognition to N.S.S. experience. Awards may be instituted for the best college and university units, adopted villages, zonal and State units, these may be distributed either on the occasion of the Independence Day or the Republic Day. As an added measure of incentive, the Government may select each year 25 students and 25 non-volunteers from all over the country and they may be taken to some of the South-East Asian, African and East European countries to work on international projects and to exchange views with their counterparts for a period of two to five months. These volunteers should represent different States/regions and the selection procedure should be so devised as to recruit only the meritorious and the altruists and weed out the 'influentials' of all kinds. This will infuse among the youth a sense of constructive competition and social excellence. The National Service Day may be celebrated on the birth anniversary of Swami Vivekananda or Acharya Vinoba Bhave throughout the country.

The responsibility of implementing the N.S.S. at the college level should be entrusted to the Principal. This should be clearly stated now. The Principal is the Chairman of the college level N.S.S. Committee with programme officer as the convenor. The N.S.S. Committees have been constituted in all colleges but they do not meet regularly. Some of the college level committees have not even met once in a year. It will be useful if these committees review and plan N.S.S. work every quarter and they associate in this committee representatives of the area in which N.S.S. programme of the colleges are being undertaken.

At the university level either the Vice-Chancellors or the Pro-Vice-Chancellors are the Chairman of the University N.S.S. Advisory Committees. In some of the universities however Deans or Head of the Departments are the Chairman. A Senior Head of the Department of a unitary reported that N.S.S. matters are least important and therefore the Vice-Chancellor has nominated a Professor to chair the meetings. This is necessary because the decisions taken by the N.S.S. Advisory Committee without the Vice-Chancellor, or the Pro-Vice-Chancellor as Chairman are likely to go unnoticed by the Board of Studies, Faculties, the Academic Council and the Executive Councils of the universities.

With the appointment of Senior and Junior youth officers in different regions and Deputy Programme Advisors in different zones, N.S.S. resources have been augmented in terms of money and man-power. These officers however need to devote more time to the identification of regional or zonal projects like Narmada water-supply, Chambal Valley Development, Desert Development, inter linking rivers flood control, etc. for the involvement of youth from different universities.

Some of the State Governments have established N.S.S. Cells in the Departments of Education or in the Directorates of College Education. So far the concerned officers have been responsible mainly for the distribution of grant and allocation of strength. The officer incharge of the State Government (N.S.S.) may now initiate activities which have been suggested for youth officers and Deputy Programme Advisors at the regional and zonal levels. Universities and colleges hold their own camps and so it would be a good idea indeed the units of the State Governments also hold at least two camps a year not through a particular host university or college but through their own resources. They should only supplement the efforts of the universities.

It is heartening to note in its seven years of operation the scheme has brought about significant attitudinal changes amongst the volunteers who have actively participated in its regular, programmes, such as institutional projects, evacuee camps and special camping programmes like Youth Against Famine and Youth Against Dirt and Disease. Durable community assets have been created with the help of these nationwide programme and local community participation. Students and teachers participation in the various projects has brought about an appreciable improvement in teaching and learning as both teachers and students have been able to acquaint themselves with the social reality from close quarters. The teachers of medical colleges by participating in camps in villages and working with slum dwellers have realised that their place lies in the community and not in the hospitals.

It is clear from above discussion that achievement of the NSS have been quite encouraging in short span of six years And though the scheme has not worked

miracles, it has undoubtedly fostered a new sense of discipline and social responsibility among the participants of youth. The proclamation of National Emergency which has brought about much needed discipline in our national life may be used with advantage by NSS units to strengthen their organisational base through the active co-operation of Government departments. NSS volunteers may dedicate themselves to implement such programmes as procurement and distribution of essential commodities, distribution of surplus lands, provision of house sites to the homeless and the landless, liquidation of rural indebtedness, and assistance to special squads for preventing tax evasion and punishing economic offenders. These items have been included under the 20-point Programme announced by the Prime Minister. The present historical moment augurs well for the youth and it is with their dedication, hard work, imaginative and constructive leadership that they can lend a helping hand to the nation in speedily ushering in an era of social and economic equality and justice.

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